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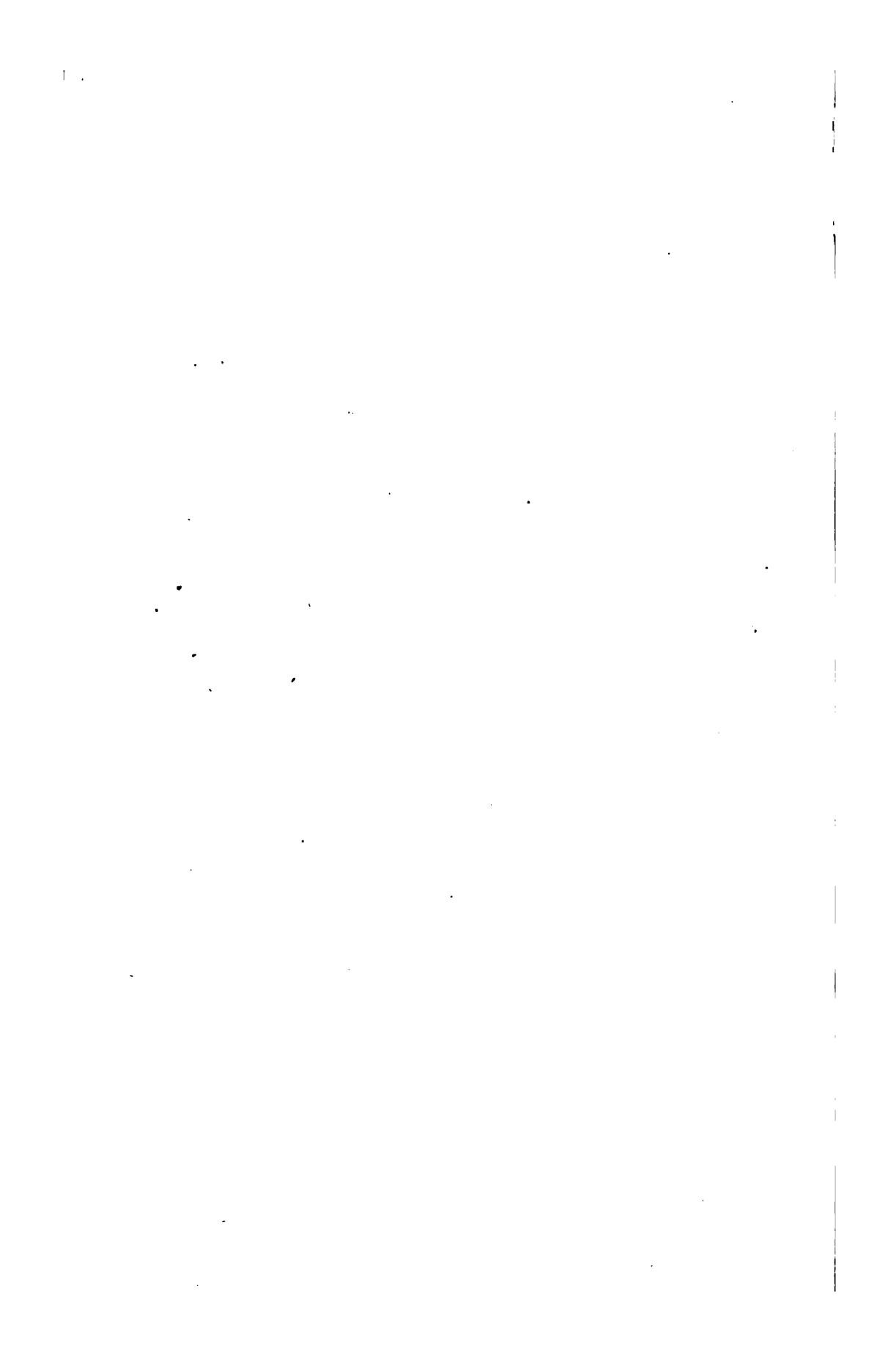


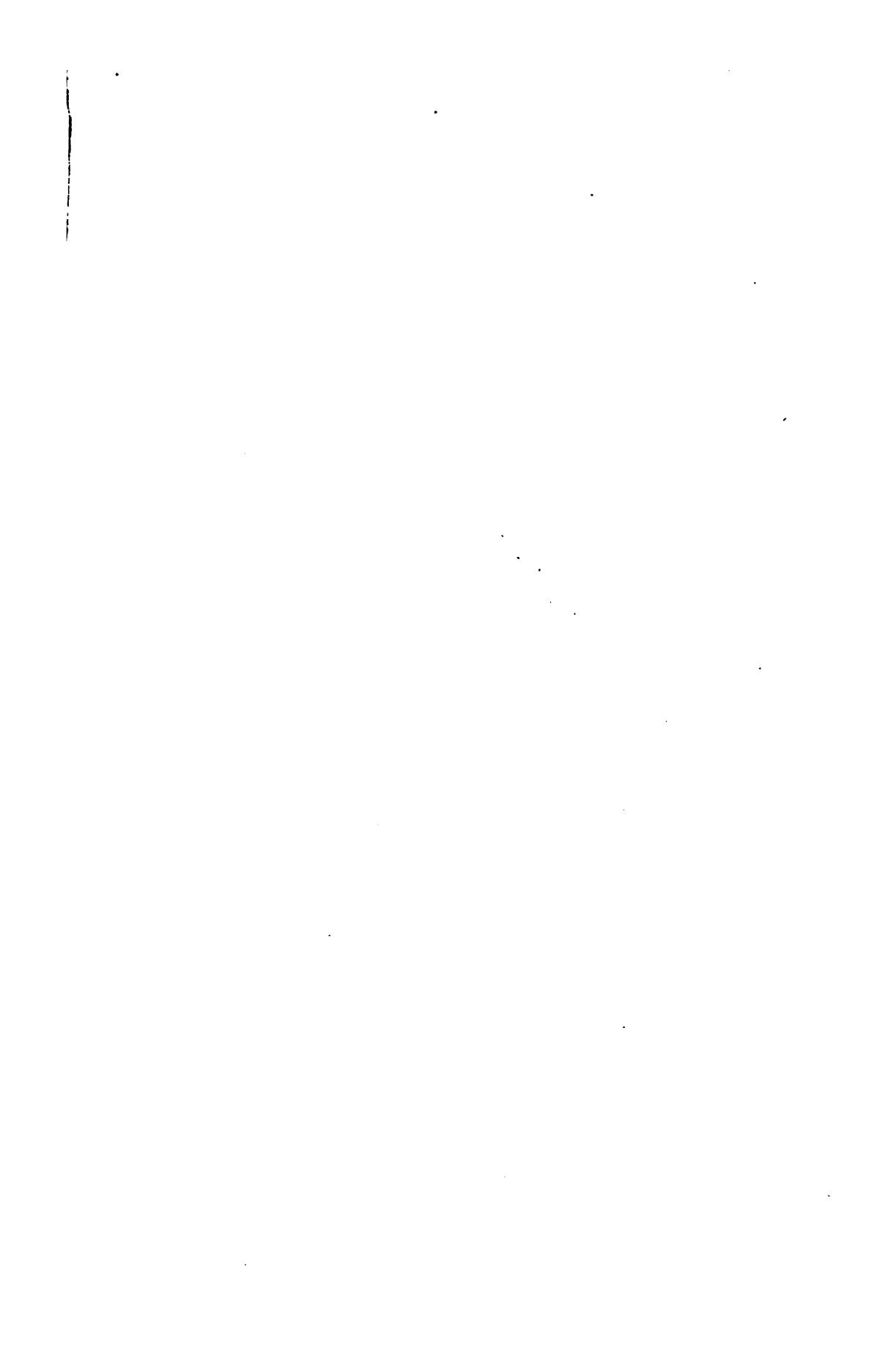


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THE
SCRIPTURAL AND THE SACERDOTAL DOCTRINE
OF
THE LORD'S SUPPER

LONDON
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THE LORD'S SUPPER

IN ITS

SCRIPTURAL AND SACERDOTAL ASPECTS

AND

MODERN MISSTATEMENTS AND FALLACIES

RESPECTING

'THE DOCTRINE OF THE REAL PRESENCE:'

BEING

An Answer to the Charge

OF THE

LORD BISHOP OF SALISBURY

SO FAR AS RELATES TO

THE HOLY EUCHARIST.

BY

J. C. MARTIN, D.D.

ARCHDEACON OF KILMORE:

FORMERLY FELLOW OF TRINITY COLLEGE, DUBLIN.

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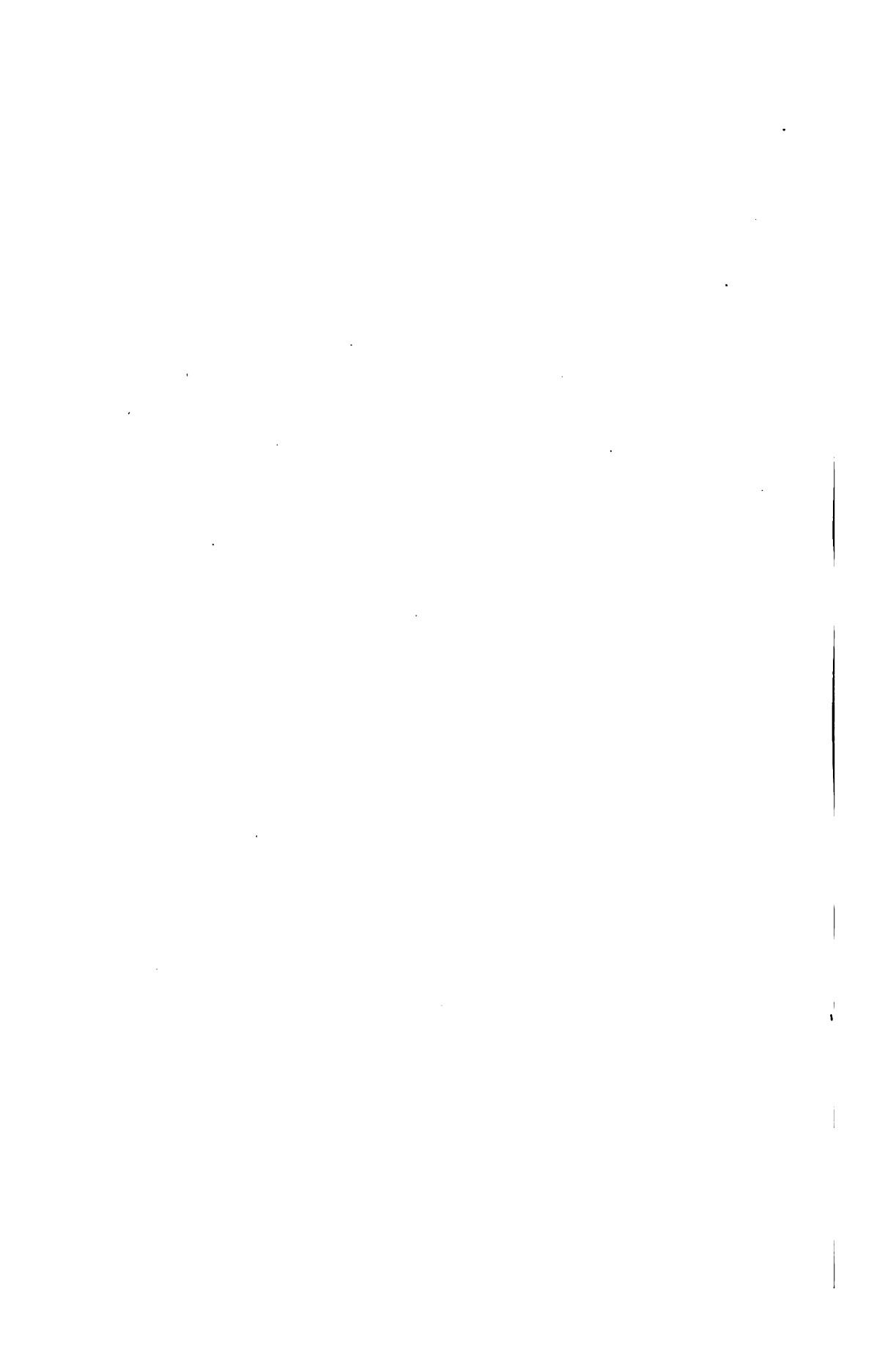
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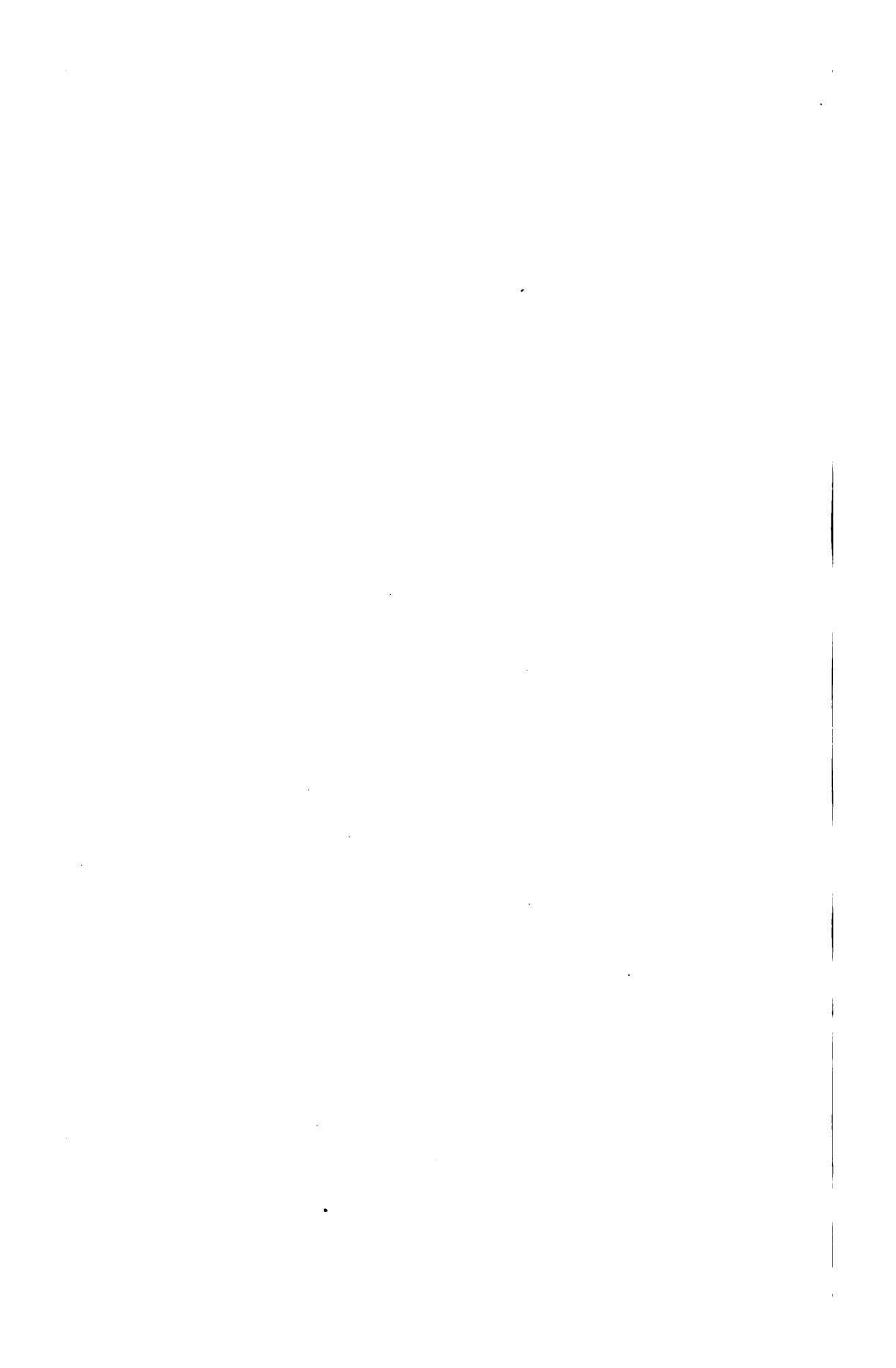
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P A R T I.

THE SCRIPTURAL DOCTRINE
OF THE
LORD'S SUPPER.



CHAPTER I.

ON THE PASSOVER.—THE EUCHARIST ILLUSTRATED BY THE SACRAMENT CELEBRATED JUST BEFORE ITS INSTITUTION.

'As they were eating, Jesus took bread.' —*Matt. xxvi. 26.*

IN order to understand the new Rite, ordained by our blessed Lord, it is well to know the chief particulars of the Sacrament which He had been just before celebrating with His disciples.

The most essential of these particulars are written in Exodus xii.: and the ceremonies gradually added to them are stated at length by Lightfoot; and also by Samuel Bochart, from whom Witsius, in his 'Œconomy of the Covenants,' compendiously relates them.

The name 'Passover' is derived from God's passing over Israel, when He saw the blood of the Lamb upon their houses:¹ and it is applied to the lamb then slain;² and also to the sacrifices and peace offerings of the 'herd' offered during the following seven days of the feast;³ and also to the entire feast itself.⁴

But most frequently in Scripture the name is given either to the fourteenth day of the first month, which introduced the feast,⁵ or to the lamb, which was to be slain on that day 'between the evenings'—that is, between noon and sunset⁶—the slaying being performed by the whole congregation; who were all so far permitted to

¹ Exod. xii. 13.
⁴ Luke xxii. 1.

² Exod. xii. 21.
⁵ Lev. xxiii. 5.

³ Deut. xvi. 2.
⁶ Exod. xii. 6, margin.

assist in the sacrifice, though the sprinkling of the blood upon the altar, which was the principal sacrificial act, was reserved for the priest only.

On the same fourteenth day they put away leaven from their houses, and continued to eat unleavened bread for seven days, under pain of being cut off from Israel :¹ the reason of this latter ordinance being that they left Egypt in haste, so that there was not time to prepare leaven ; and one reason for continuing the regulation for a week might be, that God designed to distinguish the seventh feast day by a second miraculous deliverance of His people, and destruction of their enemies, like to the former : and probably this last day was made thenceforward to Israel the origin of their future Sabbaths, in which they were to remember, not only as before, God's creation of the world, but also His redemption of themselves from bondage on the twenty-first, as on the fourteenth, of this month Abib, or Nisan.²

With respect to the day of beginning the feast at the time of the Crucifixion, a difficulty has arisen from two passages in the New Testament, which at first sight seem to intimate that Jesus ate the Passover on a different day from the Jews in general : for we know that His disciples prepared the Passover on Thursday in Passion-week, while we are told by St. John that the day of the Crucifixion, or Friday, was the 'preparation for the Passover,' and that, on this latter day, the Jews 'went not into the judgment hall, lest they should be defiled, but that they might eat the Passover.'³

The rule, however, for killing the lamb on the fourteenth day was absolute ;⁴ and Jesus was never accused then, nor His religion afterwards, by the Jews for its supposed violation. The two statements of St. John also admit this

¹ Exod. xii. 15, 18, 19.

³ John xix. 14; xviii. 28.

² Deut. v. 15.

⁴ Exod. xii. 6.

very simple solution, that the sacrifices and peace offerings of the fifteenth and other days of the feast, made of ‘the herd,’ were, as well as the lamb sacrificed on the fourteenth day, called in Scripture ‘the Passover :’¹ and, accordingly, Hezekiah and his princes are said to give the congregation, in order to keep a solemn Passover, 2,000 ‘bullocks,’ and 17,000 sheep ; and Josiah gave to the people, ‘for the Passover offerings,’ not only 30,000 lambs and kids to make provision for the fourteenth day, but ‘3,000 bullocks’ also for the sacrifices and peace offerings to be eaten on the subsequent days of the feast ;² and particularly on the fifteenth day of the month, which was called ‘the feast of unleavened bread,’ and was a day to be kept as a Sabbath.³ And thus the difficulty disappears, without supposing, as some have done, either that our Lord anticipated the time of the Jewish Passover, or that the Jews mentioned by John postponed their Passover in opposition to a most inviolable law of their religion. If, indeed, our Lord and the Jews had really thus differed, the only explanation would be, that the Sanhedrim decreed that on that year the Passover should be kept one day too late; owing to the erring testimony of the appointed witnesses, whose duty it was to report to the senate their observations of the moon in the month Abib.

There were some ceremonies peculiar to the first Passover preparatory to their flight from Egypt, which were not permanent parts of the divine institution : such as to strike the blood upon the side posts and upper door post of their houses ; and to eat the lamb with loins girded and staff in hand ; and not to go out of their houses till the morning : but other rules were immutable : such as, that the lamb should be slain on the fourteenth day of the first month ; and that not a bone of it should be

¹ Deut. xvi. 2.

² 2 Chron. xxx. 24; xxxv. 7.

³ Lev. xxiii. 6, 7.

broken ; and that it should be eaten with unleavened bread and with bitter herbs ; and that either none of it should remain until the morning, or that the remainders should be burnt :¹ the reason for this latter regulation possibly being to prevent the religious worship of the material substance of the Sacrament, or of God supposed to be in, with, or under it, by a people who, by their worship of Jehovah through or in the golden calf within a few months after their deliverance,² and subsequently by their worship of the brazen serpent, a visible means of divine mercy like the Paschal lamb, exemplified that natural inclination of man to idolatry, which could never be at once satisfied and corrected but by the Incarnation of the Son of God.

It was also an unchangeable rule, that at the Passover the heads of families should explain to their children the meaning of this service : and in addition to the explanation commanded³ and given about the beginning of the feast, it was their usage to repeat, and enlarge upon, the confession of the man offering the basket of first-fruits.⁴

The place also of slaying the lamb was to be always that which God would choose ;⁵ and this after the reign of Solomon was to be in the court of the Temple, and near the altar of Sacrifices.

Beside these divine regulations, which were immutable, other ceremonies and traditions were gradually introduced by the Jewish Church, and were observed generally in our Lord's time. Thus it was usual for each guest to drink at the Passover four cups of wine ; and over the first cup, which commenced the feast, the master, or principal person of the company, said, ‘Blessed be thou, O Lord, who hast created the fruit of the vine.’⁶ Then a loaf or cake of unleavened bread was distributed

¹ Exod. xii. 6, 8–10, 15.
⁴ Deut. xxvi. 5–11.

² Exod. xxxii. 4–6.
⁵ Deut. xvi. 2.

³ Exod. xii. 27.
⁶ Lightfoot.

amongst the company, the master saying, ‘This is “the bread of affliction,” which our fathers ate in the land of affliction’—a phrase taken from Deut. xvi. 3—and of this bread they ate not less than an olive. Then an equal portion of the lamb was eaten, accompanied ‘with bitter herbs,’ to remind them of ‘their lives bitter with hard bondage’ in Egypt;¹ and then appears to have been given the catechetical instruction prescribed by the Law.² A thick sauce also, called charoseth, was introduced, to remind them of the clay from which their fathers were compelled to make bricks ; and into this sauce Christ appears to have dipped the sop which he gave to Judas. Then, after a second cup of wine, and a further partaking of the lamb and the bread, the supper was concluded : and then was introduced the third cup, called ‘the cup of blessing,’ over which the master regularly blessed, or gave thanks, after meat to God : and it was over this third ‘cup of blessing,’ after supper, that Jesus gave thanks, and made the cup a part of the new Sacrament.³

The fourth or final cup was called ‘the cup of the Hallel ;’ because they finished over it the saying or singing of the Hallel, which consisted of six Psalms, from the 113th to the 118th both inclusive, part of which they repeated in the middle of the banquet, and part they reserved to the end :⁴ and the concluding part of this Hallel was not improbably the ‘Hymn’ which Jesus and the Apostles sang after the Paschal feast, before they went out into the mount of Olives.⁵

Such was the Ritual of the Passover when it was eaten by Jesus and the Twelve. I say twelve because, though it has been doubted whether Judas was present at our

¹ Exod. i. 14.

² Exod. xii. 25, 26.

³ Matt. xxvi. 27, 28; Luke xxii. 20; 1 Cor. x. 16.

⁴ Lightfoot.

⁵ Matt. xxvi. 30.

Lord's last Passover, or first Eucharist, the Evangelist seems to say very clearly that he was present at both.¹

The Sacrament we have been considering, and which in the Church of the Old Testament was made generally necessary to salvation,² was at once commemorative and typical. The bitter herbs commemorated, as before stated, the bitter lives of their fathers when in bondage : the lamb was in remembrance of God's passing over them when he saw their doors sprinkled with the blood ; and the unleavened bread reminded them of their fathers' hasty escape, or of God's prompt redemption of his people, from bondage.

The lamb, which was to be 'without blemish,' also typified the Lamb of God,³ who was sacrificed during the feast, 'between the evenings ;' and at Jerusalem, where the Paschal lamb was slain ; and with the merciful design that God would pass over believers groaning under the bondage of sin : and as Israel 'kept the Passover and the sprinkling of blood' by faith,⁴ so still are the Israel of God by faith to sprinkle the door of their hearts with the blood of the Lamb,⁵ and by the same faith also to 'open the door' and admit 'the Lamb that was slain ;' who by dying 'overcame, and is set down with the Father in His throne,' and who will grant to them to sit and to sup with Him.⁶

On the day following our Lord's last Passover, or the fifteenth day of the month, the Jews always sacrificed for peace offerings their large cattle—also called 'the Passover'⁷—and on that day they crucified Jesus. On the sixteenth day of Abib, being a Sabbatical day, when no servile work could be done, and which is therefore also called 'the Sabbath,'⁸ the priest regularly waved the first-

¹ Luke xxii. 21.

² Exod. xii. 15.

³ 1 Peter i. 19; Exod. xii. 5; John xix. 36; 1 Cor. v. 7.

⁴ Heb. ix. 28; xii. 24.

⁵ 1 Peter i. 2; Heb. xii. 24.

⁶ Rev. iii. 20, 21.

⁷ Deut. xvi. 2.

⁸ Lev. xxiii. 11.

fruits ; and as that sixteenth day immediately following the Crucifixion was itself a Sabbath, therefore ‘ that Sabbath-day was a high day.’¹ Finally, reckoning from the morrow after this latter Sabbath, seven Sabbaths were to be complete ; and on the morrow after the seventh Sabbath, being the fiftieth day, and the first day of the week, ‘ the day of Pentecost was fully come :’² and then Christ’s work for man’s salvation was in its most essential particulars completed, and its chief types were then fulfilled.

¹ John xix. 31.

² Lev. xxiii. 15, 16; Acts ii. 1.

CHAPTER II.

ON THE INSTITUTION OF A NEW SACRAMENT, AND ITS ANALOGY
TO THE PASSOVER.—THE EUCHARIST A SIGN OF GRACE.

'Take, eat; this is my body.'—*Matt. xxvi. 28.*

To see at a glance the scriptural account of the New Sacrament ordained by Christ in place of the Passover, which, with every other bloody rite, was to be ended by the Great Sacrifice which it prefigured, we may put in parallel columns the corresponding passages in the first two Gospels, and also in the Gospel of St. Luke, and the first Epistle to the Corinthians: marking the chief differences in each pair of parallels *in italics*. Thus:—

The narrative in *Matt. xxvi.* And in *Mark xiv. 22–25,*
26–30, is— is—

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, *Drink ye all of it;*

28 For this is my blood of the new testament, which is shed for many *for the remission of sins.*

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and *they all drank of it.*

24 And he said unto them, This is my blood of the new testament, which is shed for many.

29 But I say unto you, I will not drink henceforth of *this* fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

The history in Luke xxii. 19, 20, is—

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is *given* for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood *which is shed for you*.

25 Verily I say unto you, I will drink no more of *the* fruit of the vine, until that day that I drink it new in the kingdom of God.

And in 1 Cor. xi. 23-25, is—

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is *broken* for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: *this do ye, as oft as ye drink it, in remembrance of me.*

Thus, with respect to the cup, Matthew tells us more of the Lord's words, and Mark more of the Apostles' action; and in Matthew, Christ is reported as saying '*this* fruit,' and in Mark, '*the* fruit;' while Luke and Paul interchange the words 'given' and 'broken' respecting the Lord's body; and respecting the cup, each of them introduces some of His words omitted by the other: all of which verbal differences may be reconciled by supposing that He first used one expression, and then added

another to explain it. So that, by putting the four narratives together, we know sufficiently everything that was said and done on this important occasion.

Such is the scriptural account of ‘the Lord’s Supper ;’¹ so called, apparently, because it was instituted at the Paschal supper, for which Sacrament it was to be thereafter substituted.

As a Sacrament, it is, by a definitior in which Christian Churches generally agree, an outward sign—as well as a means and pledge—of an inward grace given to them.² And here the outward sign consists of bread and wine, and of certain actions, both of the minister and disciples respecting them.

Under the dispensation of the Old Testament, in the Sacraments of Circumcision and the Passover, there was bloodshedding : but such ordinances were but ‘a shadow of things to come, while the body was of Christ ;’³ and so the shedding of blood is not at all admitted into the Rites of the New Testament. In abolishing the Passover, our blessed Lord, therefore, chose simple bread and wine for the matter of His New Sacrament.

He ordained, also, in order to complete the Sacrament, certain acts to be done by the minister and communicants respecting both elements, by the words, ‘Do this,’ i. e. Do as I now have done. And so with respect to the bread, the minister is always to take and break it, as the Lord did, with a prayer of blessing or thanksgiving, and to give it to the disciples in remembrance of His body having been broken, or of His dying for them ; and with respect to the cup, he is to take it also after thanksgiving, and to give it in remembrance that Christ’s blood was shed for them ; and faithful Christians are to take and eat the bread, and to drink the cup, in remembrance of

¹ 1 Cor. xi. 20.

² Church Catechism.

³ Col. ii. 17.

Christ and Him crucified ; and to do this frequently, for evidently the remembrance of their Saviour, and the showing forth of His death, cannot be renewed too often.¹

Here then is a Christian Sacrament which, like the Passover, is in its lowest sense a sign of grace. By the Passover the Incarnation and death of the Lamb of God, and the remission of sins purchased thereby, had been signified. The priest, by the sprinkling of the blood upon the altar, had made therein the typical atonement for sin ordained by God under the old dispensation,² and the faithful partakers showed, according to their light, not only their remembrance of God's temporal mercy, but their faith in that 'Lamb of God,' or 'seed of the woman,' 'who by death should destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage'—according to the determinate will and foreknowledge of God, 'by the which will also we are sanctified, through the offering of the Body of Christ.'³

And annexed to the Paschal sacrifice was a sacramental feast, signifying the gracious communion of God with reconciled believers, and their spiritual nourishment thereby : and so also in the Eucharist, as the bread and wine represent the Lamb of God, whose death taketh away the sins of the world ; so our receiving those symbols of Him, who is the living bread, and who gives the living drink, signifies the 'strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.'⁴

The analogy, indeed, in all their details, between the New Sacrament and the Passover is so complete, that it strikingly illustrates the seventh 'Article of Religion ;'

¹ 1 Cor. xi. 25-29.

³ Heb. ii. 14; x. 10.

² Lev. iv. 26, 31, 35; xvi. 3, 4.

⁴ Matt. v. 6; Church Catechism.

that ‘The Old Testament is not contrary to the New, for both in the Old and New Testament everlasting life is offered to mankind by Christ.’

Thus, as the Passover represented the death of Christ many centuries before, so the first Eucharist signified it to be then at hand, and every succeeding Eucharist signifies it to be historically past. The Old Sacrament also was celebrated, and the New instituted, at the same time and in the same place. Each of them, again, was only to be ministered to those who had been admitted into covenant with God by a preceding Sacrament;¹ each was to continue as long as the dispensation to which it belonged;² and each corresponding pair of Sacraments of the Old and New Testaments was made generally necessary either for admission into, or continuance amongst, the Israel of God; for the neglect of either ‘cut off the soul from God’s people.’³

In the ministration, also, of the Passover and Eucharist the details were strikingly similar. Thus, in both Sacraments at the Last Supper, our Lord, as the person presiding, took bread and blessed it, giving thanks; and then He gave it to the company, who ate it. In the Paschal feast, He had first said, ‘This is the bread of affliction, which our fathers ate in Egypt,’ that is, the representation thereof; and so in the Eucharist, He soon after said of the broken bread, ‘This is my body, which is broken for you,’ or the representation thereof: and as in the Passover, He had said of the Lamb, ‘This is the Lord’s Passover,’ and gave the cup which aptly represented the blood of the original lamb slain for the redemption of their fathers, and the blood also of the Lamb of God about to be slain as an atonement for their sins;⁴

¹ Ex. xii. 48.

² Exod. xii. 14; xiii. 8; 1 Cor. xi. 26.

³ Gen. xvii. 10, 14; Exod. xii. 14, 15, 48; xiii. 8; 1 Cor. xi. 26.

⁴ Exod. xii. 13; Lev. xvii. 11.

so in the Eucharist, Christ says of the cup, ‘This is my blood of the New Covenant, shed for many for the remission of sins’—a phrase resembling that used by Moses in the dedication of the first covenant¹—and thus He made the cup the representation of His blood. Both Sacraments also were to be ‘for a memorial’ of mercies similar in character, though of different degree;² both were to ‘show’ the divine mercy, and the means of obtaining it;³ and both were concluded with ‘an hymn,’ which, at Christ’s last Passover and first Eucharist, was probably the ‘Hallel,’ or the usual series of six Paschal Psalms.

The Apostles were plain, honest, ‘unlearned and ignorant men,’ not spoiled by ‘vain philosophy’ or ‘vain babblings, and oppositions of science, falsely so called.’⁴ They could not think that the Lord’s natural body, that of a perfect man, ‘in all things like his brethren,’ whom they ‘had so often heard, and seen with their eyes, and looked upon, and their hands had handled,’⁵ could be literally ‘carried in his own hands,’ or be substantially eaten with His own mouth; and that they too should similarly eat His flesh, as the striving Jews and murmuring disciples at Capernaum supposed him to require,⁶ and should literally drink His blood, in opposition at once to nature and to divine commandment:⁷ a crime worse than killing Him.⁸

Such philosophic reveries, or ‘profane fables,’ are now indeed affirmed to be undeniably possible, ‘considering the imperfect state of our knowledge respecting physical substance;’ or because we have no means of knowing ‘whether matter and spirit may not be discerned to be of

¹ Heb. ix. 18–20.

² Exod. xii. 14; Luke xxii. 19.

³ Exod. xiii. 8; 1 Cor. xi. 26.

⁴ Col. ii. 8; 1 Tim. vi. 20.

⁵ 1 John i. 1.

⁶ John vi. 52, 60, 61.

⁷ Lev. vii. 27; xvii. 14.

⁸ Augustine.

the same nature by higher intelligences ;' ¹ and because it was 'the self-same body which they knew to have walked on the sea, and to have been transfigured on the mountain ;' and because it was 'the body of God, which must needs receive new qualities from its relation to that deity, with which it was personally united.' ² An argument and conclusion marvellously akin to, if not the same as, those of the spirits who in apostolic times 'confessed not that Jesus Christ was come in the flesh,' and who were therefore denounced as 'not of God ;' and as 'the spirit of antichrist, whereof ye have heard that it should come ; and even now already is it in the world.' ³

The poor unphilosophic fishermen could not then but follow the dictates of their senses and understandings, or fail indeed to observe the manifest similitude between the Old and New Sacraments. Christ had first been made known to them as 'the Lamb of God,' or, as St. Paul calls him, 'Christ our Passover.' ⁴ He had been celebrating, with the Paschal lamb then before them, the memorial of God's deliverance of His people on seeing the blood of the Lamb ; and now respecting the wine which had before naturally represented that blood, they hear him say, 'This is my blood of the New Covenant, shed for many for the remission of sins.' ⁵ They observed also the ceremonies, phrases, and actions in both cases to be exactly alike, and therefore must have concluded that their Lord's intention was to ordain a new Sacrament, which was to be like the former a sign and memorial of God's grace : and as the lamb which they had been eating represented the lamb slain by their fathers many centuries before, and as the bread signified the 'bread of affliction' long before eaten in Egypt ; and the cup also signified aptly the blood of

¹ Wilberforce on the Eucharist, p. 81.

² Ibid. p. 82.

³ 1 John iv. 3.

⁴ John i. 29, 36 ; 1 Cor. v. 7, 8.

⁵ Matt. xxvi. 28.

the lamb then sprinkled savingly upon their doors : so now the broken bread in the new Sacrament is made to represent the Lord's body, which He had at different times expressly, or in figures, told them was to be broken for them ;¹ and the cup made to represent His blood shed for the remission of sins ; and the new rite ordained for the remembrance of His death, which was thus to be commemorated both in their hearts and in the way of visible representation : and so the Eucharist was thenceforth to be a Sacrament of an historical, as the Passover had been one of a prophetical, character—or ‘a shadow of things to come, while the body was of Christ.’²

So far then as the mere sign went—which did not however exhaust our Lord's meaning—the Apostles could have felt no difficulty, and they express none ; they ask no explanations, and Christ gives none, though explanations of what the great teacher said had been frequently both asked and given before.³ In all languages it is a rule universally known, that signs and things signified may be called by the same names ; and such figures of speech are familiar to every reader of holy scripture. Thus ‘the seven ears are seven years ;’ and ‘this is Elias,’ and yet was not Elias ; and ‘the rock was Christ ;’ and of the sower, the field, and the enemy in the parable our Lord declares what each is ; and of the good seed, tares, and reapers, what all are. No one, too, is misled when we say every year, This is the day of Christ's birth, or of His death, resurrection, or ascension ; and no one doubts the meaning of such precepts as to pluck out the offending eye, or cut off the offending hand : and such figurative speeches are just as intelligible, and therefore just as true, as speeches strictly literal.

¹ Matt. xvii. 22, 23 ; xx. 28 ; xxvi. 2 ; Mark ix. 31 ; John x. 11 ; xii. 32.

² Col. ii. 17.

³ Matt. xiii. 8, 36 ; xv. 15 ; Mark iv. 10 ; vii. 17 ; Luke xii. 41.

But such figures are peculiarly appropriate in the case of religious Sacraments, which by definition are visible signs or figures of inward and spiritual grace. And thus of circumcision God said, ‘This is my covenant ;’ and of the Paschal lamb, ‘It is the Lord’s Passover ;’ and similarly Christians are said in baptism to ‘put on Christ’ as clothing, and in the Eucharist ‘to eat His flesh’ as food ; and of the cup Christ said by a still more manifest figure, ‘This is the New Testament in my blood ;’ and so of the bread then visible in His hand—and repeatedly called ‘bread’ in Scripture after consecration¹—He said, ‘This is my body,’ with a meaning so plain, that even Roman doctors, the great sticklers for literal interpretation however absurd, admit, that if He had expressed but one word more, which is evidently understood, or had said, ‘This bread is my body,’ the sentence must then inevitably and undeniably have been figurative : and they also make the important admission that, if bread or wine be really or substantially there, then Christ’s body is not, and cannot be, really and substantially or essentially there, in, with, or under the elements²—in opposition to the novel imaginations of Sacerdotalists—the Apostles, therefore, must have understood, that the elements were the Lord’s body and blood merely in the way of representation, or of beneficial operation, and not of real essence or substance ; and that their eating and drinking the symbols of Christ’s body broken, and of His blood shed for the remission of sins, represented their spiritually receiving and ruminating, inwardly digesting, and feeding on in their hearts, the Incarnate Son of God, and His death for our sins : as in the Paschal feast they had been more obscurely representing the same things, and expressing ‘in different

¹ Acts x. 7 ; 1 Cor. x. 16, 17 ; i. 26, 28.

² Wiseman on the Real Presence, p. 304.

signs the same faith,'¹ according to their light, under the preparatory dispensation. Indeed, no Christian Church on earth since the days of the Apostles had ever introduced the imaginations of modern Sacerdotalists, or ultra-Ritualists, respecting the essential or substantial presence in the Eucharist into its faith, until about 300 years ago.²

¹ Augustine.

² Creed of Pius IV. A.D. 1564.

CHAPTER III.

ON THE SIXTH CHAPTER OF JOHN.—THE EUCHARIST A
MEANS OF GRACE.

‘Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.’—*John vi. 53.*

ABOUT a year before the institution of the Eucharist,¹ our blessed Lord had at Capernaum spoken repeatedly of eating His flesh and drinking His blood, and of the benefits and even necessity of thus feeding on His humanity. This discourse was in itself remarkable, and it also had caused a murmuring of the Jews, and a departure of many disciples, and an appeal from their Master to the Apostles, which drew forth a second time from Peter, in the name of them all, that inspired confession on which Christ was to build His Church.²

The Lord’s words recorded in John vi. bore so obvious a resemblance to His words at the institution of the Eucharist, that the Apostles could not possibly overlook it: therefore those words have an additional claim from their importance on our very careful examination, which cannot be made satisfactorily without going back, as I now propose, to the beginning of that chapter.

The chapter first tells us, that a multitude followed Jesus when they saw his miracles of healing (v. 2); and when, in addition, he fed 5,000 of them with a few loaves and fishes, they said, He was ‘that Prophet that should

¹ *John vi. 4.*

² *Ver. 69; Matt. xvi. 16, 17.*

come into the world'—that is, the Prophet like unto Moses, who 'gave them bread from heaven to eat;¹ or 'the Messiah the Prince,' whose coming about that time was predicted, and in Palestine almost universally expected.² They would therefore by force 'make him a King;'³ and this caused his temporary departure from them and his disciples.⁴

The disciples thereupon went over the sea toward Capernaum, and, after seeing Jesus walking on the sea, arrived at their destination;⁴ and the multitude also followed to Capernaum, and found Jesus in the synagogue.⁵

Our Lord therefore says to them, as carnal men, that they followed Him not to receive the instructions of a Prophet, whose mission had been proved by miracles, but because they ate of the bread He gave them:⁶ and then, according to His custom of spiritualising ordinary occurrences, He tells them not to labour for the meat which perisheth, but for that which endureth, which the Son of Man would give them.⁷

This resembled His instruction, recorded in the fourth chapter, of the Samaritan woman, teaching her that the water from Jacob's well could only allay a passing thirst, while he who drank of the water which Christ would give should never thirst. It was also like the instruction of His disciples respecting the spiritual meat, which He ate himself; and like the subsequent instruction of the people, on the great day of the feast, respecting the 'rivers of living water' issuing from believers, and signifying 'the spirit which they that believe on Him should receive.'⁸ and the observation led them to enquire how 'to work the works of God,' or how to labour for this

¹ John vi. 14, 28; i. 21; Deut. xviii. 15, 18.

² Dan. ix. 24, 26; John iv. 25.

⁵ Ver. 59.

⁸ John iv. 13, 14, 32, 34; vii. 38, 39.

³ John vi. 15.

⁶ Ver. 26.

⁴ Ver. 21.

⁷ Ver. 27.

enduring meat? To which He replies, that the way was by believing on Him.¹

Now this being a further claim on their faith, they seek for a further sign:² on the ground that Moses fed the Jews not only once, as Christ had done, but continuously during their long journeyings in the desert:³ upon which Christ taught them that God gave them that bread from heaven, a region of the air; but the true bread was He, who came down from God's own throne, and who spiritually feeds or gives life to the world.⁴

They, still not understanding Him, ask for this life-giving bread, as the Samaritan woman asked before for the living water;⁵ and then Jesus, after His usual manner, teaches them that He is this bread of life, thus reversing His saying at the Eucharist, that the bread was His body—a point worth notice—and that they who came to Him, or who believed on Him, should never hunger or thirst;⁶ and He further adds the spiritual and very practical lesson, that none can believe or persevere in faith without Divine Grace.⁷

This at length led His carnal hearers to murmur, as His instructions afterwards regarding the 'living water' also caused a division amongst them.⁸ But their murmuring only led to a repetition of His great doctrines, that a believer in Him has life, and that He is Himself the bread of life.⁹

And now, having repeatedly called Himself 'bread,' and said that comers to Him, or believers on Him, shall never hunger or thirst, He gradually extends the figure into a short parable or allegory, saying that He, or this bread, came down from heaven, that a man may eat thereof and not die. So that now, as believing is, in our

¹ John vi. 28, 29.

² Ver. 30; 1 Cor. i. 22.

³ John vi. 31.

⁴ Ver. 32, 33.

⁵ Ver. 34; John iv. 10, 15.

⁶ John vi. 35.

⁷ 1 Cor. xii. 3; Phil. i. 6.

⁸ John vi. 40, 42; vii. 41, 44.

⁹ John vi. 47, 48.

Lord's phrase, 'eating,' or such spiritual eating as answers to the hungering and thirsting mentioned in v. 35, every believer, from Abel downwards, did so spiritually 'eat' the bread of life, that is, Christ: and as it was especially by His incarnation and death that the Son of God gave life to man (for the one Mediator between God and man is the Man Christ Jesus¹), therefore He now calls the bread His 'flesh,' which He will give for the life of the world;² and then He states the necessity of feeding on His flesh and blood separately, to intimate the necessity of a faith in Him and His death, or, as St. Paul calls it, of knowing 'Jesus Christ and Him crucified.'³

And now (as His custom was) having begun, He continues the parable;⁴ and, to show the pre-eminent importance of such faith for all who heard the Gospel, He sets forth, by impressive variations of phrase, the beneficial effects of thus believing, or, in His own language, of eating His flesh and drinking His blood—such as having eternal life for the soul, and a resurrection of the body, and spiritual nourishment, and union with Christ.⁵

The parable, however, notwithstanding His explanation in v. 35, was still too spiritual, not only for the carnal Jews but for many of His disciples;⁶ and, therefore, to withdraw their minds from the monstrous idea of actually eating His flesh—a notion, the wickedness of which is not at all removed by the novel imagination of eating His body, essentially or substantially, but in an unusual manner—(for literally to eat human flesh in any manner is flagitious and abominable)—He tells them, therefore, that He will 'ascend up where He was before,'⁷ and so will altogether take His body away from them; just as He had corrected the carnal error of Nicodemus,

¹ 1 Tim. ii. 5, 6.

² John vi. 5.

³ Ver. 51, 53; Rom. iii. 25; 1 Cor. ii. 2.

⁴ Matt. xiii. 34, 35.

⁵ John vi. 54, 58. ⁶ Ver. 52–60; Luke viii. 9, 10.

⁷ John vi. 62.

that for the new birth a man should ‘enter a second time into his mother’s womb and be born :’ and so, too, He afterwards alludes, as we read in the seventh chapter, to their seeking and not finding Him ; and to His going whither they could not come ; and to the sanctifying graces of the Spirit, which would follow from His ascension.¹ And further to lift their minds from the mere letter of His words, which ‘letter killeth,’² He teaches that, if so literally eaten, ‘the flesh profiteth nothing,’ and that His words were ‘spirit and life,’ or were to be understood spiritually.³

But notwithstanding these very intelligible keys to His meaning, His words were still too spiritual for many of His disciples, who therefore deserted Him, v. 66 ; and this led to His pathetic appeal to the Twelve, ‘Will ye also go away ?’ Whereupon Peter, a second time in the name of all, made his memorable confession, on which the Church was to be built, and for establishing faith in which the beloved Apostle wrote his gospel.⁴

Thus, then, the Apostles had about the time of the preceding Passover heard, under circumstances never to be forgotten, the Lord’s words teaching the necessity of believing in His humanity and death under the figures of eating His flesh and drinking His blood ; and that the benefits of such spiritual eating and drinking were the strengthening of the soul, and the indwelling of Christ, and the resurrection of the body, and life everlasting : and now, at the institution of the Eucharist, they again hear Him, requiring them to eat His body and drink His blood. How then could they possibly help connecting together the two instructions, or concluding, just after His announcing to them His approaching sufferings,⁵ that the general privi-

¹ John iii. 4, 9, 12, 13; vii. 33, 34, 39.

² Cor. iii. 6.

Ver. 69; Matt. xvi. 16; John xx. 31.

³ John vi. 63.

⁵ Luke xxii. 15.

lèges of every saved believer, as stated at Capernaum,¹ were now peculiarly applicable to believing communicants, who ate Christ's flesh and drank His blood in the manner commanded? or how avoid concluding that the new Sacrament would be, like the Passover, but in a higher degree, a means of grace and pardon to the faithful?

These 'unlearned men,' whose whole literature probably was the Bible, must have known from Scripture that Abel in the first human family worshipped God acceptably by sacrifice; and that God even told Cain that, if he did not well, a 'sin-offering lay at the door'²—thus recognising sacrifice as an expression of faith in the woman's promised seed, who by the bruising of His heel should overthrow the tempter—and that by faith Noah, the second universal father, and Abraham, the spiritual father of believers, worshipped God sacrificially; and that Moses taught them, and the Passover set forth visibly before them, that 'without shedding of blood is no remission.'³ And although Jesus, whom they confessed to be the Messiah, was not yet 'cut off'—as Daniel foretold He should be, 'not for Himself,' but 'to make reconciliation for iniquity and bring in everlasting righteousness':⁴—still Abraham and the holy patriarchs unquestionably had life by believing, long before either the Eucharist was ordained or Christ was born; and therefore they could not limit the doctrine of John vi. 53, to Eucharistic feeding alone. Christ, indeed, at Capernaum did not speak at all of any material bread or cup, nor of any giving, taking, or remembering; still, the manifest similitude of His present and former words must have struck the Apostles: and as the Passover was a Sacrament, in which 'they did all eat before the same spiritual meat and drink the same spiritual drink,' under a darker dis-

¹ John vi. 53–56.

³ Lev. xvii. 11; Heb. ix. 21, 22.

² Gen. iv. 7.

⁴ Dan. ix. 24, 26.

pensation ;¹ and circumcision also was a sacramental sign of regeneration, and ‘a seal of the righteousness of the faith,’² and a seal of God’s covenant which was renewed at the Passover ; so they would naturally see in the Eucharist a beneficial conveyance of blessings flowing from the Messiah’s predicted death, and a sacramental renewal also of a covenant of grace and pardon, substantially the same as before, and only called ‘new’ from its new circumstances.³

Our Lord had also at another time told them, that He would go away, and would send His Spirit, and that the Spirit should be in them, and that He and the Father would make their abode with them and all who should believe on Him through their Word : or that He would make believers Temples, habitations of God and His Spirit, and spiritually One with Himself :⁴ and as this spiritual and mystical union with Christ, and its inestimable blessings, are all in this Sacrament vividly set forth and really exhibited to believers, the Eucharist must be rightly concluded to be, as the Church Catechism teaches, not only a sign of grace, but also ‘a means whereby we receive the same, and a pledge to assure us thereof.’

¹ 1 Cor. x. 8, 4.

² Rom. iv. 11.

³ Jer. xxx. 33, 34; Matt. xxvi. 28; Heb. x. 16, 17.

⁴ John xiv. 17, 23; 1 Cor. iii. 16; 2 Cor. vi. 16; Eph. v. 30.

CHAPTER IV.

ON 1 COR. X. 16.—THE BLESSING, THE ELEMENTS, AND
THE DESIGN, OF THE EUCHARIST.

'The cup of blessing which we bless, is it not the communion of the blood of Christ?'

IN the text, although the only subjects mentioned are the elements, yet manifestly the whole Eucharistical ministration is intended ; for the Apostle says that ‘we bless’ the cup, and ‘we break’ the bread ; and ‘the communion’ implies communicants, whom he afterwards calls ‘partakers of the Lord’s table.’¹ In opening therefore the sixteenth verse, which contains, perhaps, more clearly the doctrine of the Eucharist than any other single text of Scripture, we may conveniently here consider ; I. The Blessing ; II. The Elements ; III. The design of the Rite—and IV. ‘The Communion’ in the next two chapters.

I. The Blessing, which is accompanied with prayer and thanksgiving—and which, in the liturgies of the Catholic Church generally, repeats Christ’s form and words of Institution—is usually called the Consecration, and in the Anglican Church, ‘the Prayer of Consecration ;’ and this blessing dedicates the elements to the religious service of God and Christ, and separates them for ever from all vulgar or profane use. By it they become thenceforward holy symbols, ‘sanctified by the word of God and prayer,’ and having such a sacramental relation to Christ, that

¹ 1 Cor. x. 21.

when received rightly, and according to His ordinance, and with confession of sins and prayer and thanksgiving, they become to the faithful instrumental means of communicating the inward and spiritual grace, which is promised, of receiving Christ's precious body and blood.

They are, therefore, after such blessing, to be deemed, as the ancient doctors taught, no longer common bread and wine, but religious emblems, the due reception of which is the receiving spiritually, and, therefore, truly, Christ's most blessed body and blood.

We can thence understand the peculiar guiltiness of the profane Corinthians, noticed in the following chapter, when, 'in eating, everyone took before other his own supper, and one was hungry and another drunken ;' for such men evidently did not discern or distinguish the Lord's Supper from an ordinary entertainment. And so it is at all times. 'Whosoever shall eat this bread or drink this cup of the Lord unworthily shall be guilty of (profaning) the body and blood of the Lord ;' and he 'eateth and drinketh judgment to himself, not discerning the Lord's body.'¹

We saw before² that Christ's words, 'Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you,' were applicable to all the faithful, from the time of Abel, who either spiritually ate the flesh of the Saviour before His Incarnation, or who, since His death, are animated by a lively faith in Him, though it be exercised out of the Sacrament. But they are peculiarly applicable to those faithful communicants, who, since the Lord's death, receive His flesh and blood in the Eucharist ; as is proved not only by the form of expression itself in John vi. 53, but also by 1 Cor. x. 16. It is further proved by the words of institution, 'This is my body, which is broken for you,' and 'my blood, which is shed

¹ 1 Cor. x. 29.

² John vi. 53.

for many¹—provided always that ministers ‘do this,’ or do what Christ did, that is, bless and give the elements in the form and manner prescribed ; and that the faithful also take, eat, or drink, as they are commanded, in remembrance of Christ—then they doubtless receive by faith all the spiritual graces promised in John vi. 54–58 ; or, in the language of the Book of Common Prayer, ‘then they spiritually eat the flesh of Christ, and drink His blood, then they dwell in Christ, and Christ in them ; they are one with Christ, and Christ with them ;’ and by the merits and death of Christ, and through faith in His blood, they ‘obtain remission of their sins, and all other benefits of His passion,’ as fully as all the apostolic communicants (except the son of perdition) obtained them on the night of His betrayal. Such then are the effects of the Divine promise, and the ministerial blessing of the elements, to all faithful communicants.

II. It was not, however, promised or intimated, that any one of those benefits, or any inward grace whatever, should be communicated to the material elements—even if they were supposed capable of receiving such spiritual grace.

The Eucharist, like baptism, is a sacrament—as were the Passover and Circumcision—and, therefore, by definition it is a sign and means of ‘spiritual grace given to us,’ in its due ministration ; that is ‘given to us’ in the whole ministerial action of blessing, and of praying with a recital of Christ’s acts and words, and of breaking, and giving, and of our reciprocal receiving.

Now in no one Sacrament was the grace ever contained in its material substance : evidently not in the Old Testament Sacraments of the Passover or Circumcision ; and in Christian Baptism the grace confessedly is not in the water, but in the soul of him who is rightly baptised in

¹ 1 Cor. xi. 24; Matt. xxvi. 28.

the name of the Trinity, and, if an adult, with ‘the answer of a good conscience towards God.’¹

In the Eucharist also it may be observed, that Christ gave the bread, saying, ‘Take, eat,’ before using the words ‘this is my body,’ which are usually called the words of consecration by all who maintain either transubstantiation, or consubstantiation, or impanation; or the essential or substantial presence; or that Christ, as Hooker says of them, is ‘moulded up with the substance of the elements,’ or ‘hidden under the forms of bread and wine,’ which thus ‘must be possessed with Christ.’ Our Lord taught none of these wonderful imaginations respecting the bread: and with respect to the cup, He not only said, ‘Drink this,’ but ‘they all drank of it’ before He said ‘This is my blood;’ and after these latter words again He called it ‘the fruit of the vine.’²

It is not also either element alone, or the two together, but the whole action or ministration that is, properly speaking, ‘the Sacrament,’ as is plain from its definition; and it is only after obeying Christ’s command to ‘do this,’ or do as He did—that is, to take, bless, break, and give the elements in the manner and form enjoined, and only after eating and drinking them in remembrance of Him—that His promise, ‘This is my body,’ or, ‘This is my blood,’ becomes applicable to believing communicants.

For brevity indeed we may improperly call the elements ‘the Sacrament:’ as the lamb, from its intended use, was called ‘the Lord’s Passover,’ and the victim before its sacrifice was called ‘a burnt offering.’³ But strictly the lamb alone was not ‘the Sacrament of the Passover;’ which latter required the killing thereof at the appointed time, and the sprinkling of its blood upon the altar, and the acts of eating, and all the other particulars commanded.

¹ 1 Peter iii. 21.

³ Exod. xii. 11; 1 Sam. xiii. 9.

² Mark xiv. 23, 25.

And so also Circumcision, which was God's ' covenant,' and the ' token of His covenant,' or a sign and seal thereof,¹ and ' seal of the righteousness of faith,' was a ministration: and Baptism evidently is not water alone, but also the washing therein in the appointed form, or its outward sign is ' water wherein the person is baptised in the name of the Father, Son, and Holy Ghost.' And so, in the Lord's Supper, bread and wine alone are not properly ' the Sacrament,' but there must be also a ministration, and a reception thereof in the manner required, or as ' the Lord commanded them to be received.'² Such is the doctrine of the elements.

III. The design of the rite, our Lord says, was ' in remembrance of me ;' or, in the original, *εἰς τὴν ἡμέραν ἀνάμνησιν*,³ that is, ' for the commemoration of me,' a word adding to the idea of remembrance that of outward memorial to excite it: and thus the Eucharist is for a memorial of the Incarnation of the Son of God, and of His ' being put to death in the flesh ' for us men and for our salvation.⁴

The Passover had been a commemoration or memorial to animate and transmit the remembrance, that ' God sent redemption unto His people :'⁵ and now the Eucharist is a similar commemoration of an infinitely greater redemption, effected by the Lamb of God, or by ' Christ our Passover sacrificed for us.'

The word *ἀνάμνησις* occurs again in the New Testament, where St. Paul applies it to the ' remembrance,' or commemoration, ' again made of sins every year.'⁶ He alludes there to the yearly sacrifice of atonement, mentioned in a former chapter, to make which ' the high priest entered into the holy place every year with blood of

¹ Gen. xvii. 10, 11; Rom. iv. 11.

² Church Catechism.

³ Luke xxii. 19; 1 Cor. xi. 24, 25.

⁴ 1 Cor. xi. 26; 1 Pet. iii. 18.

⁵ Ps. cxi. 9.

⁶ Heb. x. 3.

others.¹ In that sacrificial rite some of the details figured, even more completely than the Passover, our Redemption : for, after sprinkling the blood of the goat of the sin-offering for the people upon and before the mercy-seat, the high priest was directed to bring the live goat (or the sin-offering risen again in a figure), and to ‘ lay both his hands on the head of the live goat, confessing over him all the iniquities of the children of Israel putting them on the head of the goat and the goat shall bear upon him all their iniquities into a land not inhabited’—where, consequently, they could never be heard of more.

The whole rite, therefore, strikingly represents, in type, how Christ, after ‘ God made Him to be a sin-offering for us,’² rose again and departed, so that, ‘ if any man sin, we have an advocate with the Father . . . who is the propitiation for our sins,’³ or that, after our ‘ redemption through His blood,’ He still ‘ liveth to make intercession for us;’ and by virtue of that intercession, He receives for men, and sends to them, those gifts of the Spirit, by which believers are sanctified as well as pardoned ; and that thus both repentance, or a new heart, and remission of sins—in which two things salvation consists—‘ should be preached in His name amongst all nations, beginning at Jerusalem.’⁴

But in the Eucharist the great atonement for sin by Christ’s body broken and blood shed is represented, not dimly in prophetic type, but historically ; and so vividly, or graphically if we may so speak, that thereby we ‘ shew the Lord’s death,’ and therein, as it were, ‘ before our eyes Jesus Christ hath been evidently set forth crucified among us’⁵ as the propitiation for our sins; so that the punishment of sin is thereby transferred from us

¹ Heb. ix. 7, 25.

² 2 Cor. v. 21.

³ 1 John ii. 1, 2.

⁴ Luke xxiv. 47.

⁵ Gal. iii. 1.

to Him, and the kingdom of heaven is opened to all believers.

And thus faith in this gospel is professed more expressively and effectually in the Eucharist accompanied with prayer and praise, than it is by prayer and praise alone, or by any other religious service; and while we are so confessing sins, and pleading and showing in the manner commanded, and therefore acceptably, the same sacrifice which Christ in our behalf also pleads in heaven, believing communicants may confidently ask ‘forgiveness of sins, and all other benefits of His Passion,’ and pray for God’s grace, and the ‘supply of the Spirit of Jesus Christ,’¹ by which He may ‘write His laws in our hearts, and remember our sins no more,’ and so, through Christ, fulfil the two great promises of the new covenant.²

And, therefore, the Eucharist, combining confession of sin with prayer, and giving of thanks and profession of faith in ‘Jesus Christ and Him crucified,’ is justly called a ‘spiritual sacrifice of praise and thanksgiving;’ and it eminently fulfils its great end and design of being to the faithful a commemoration of Christ.

¹ Phil. i. 19.

² Heb. x. 16, 17.

34 THE COMMUNION OF THE BODY OF CHRIST CRUCIFIED.

CHAPTER V.

ON 1 COR. X. 16 (CONTINUED).—THE EUCHARIST THE COMMUNION OF THE BODY AND BLOOD OF CHRIST CRUCIFIED.

‘The bread which we break, is it not the communion of the body of Christ?’

THE word *κοινωνία*, ‘communion,’ occurs eighteen times in the New Testament; and the verb and substantive of corresponding meaning, and same derivation, occur as often.

In the authorised version the word is translated variously, as ‘a communication,’ or ‘contribution,’ or ‘distribution,’ all of which suit the idea of giving; and a ‘fellowship,’ which suits the corresponding idea of receiving—to which the Apostle refers immediately after, saying that the communicants ‘are partakers of one bread,’ and ‘partakers of the Lord’s table.’—It does not, however, ordinarily throw light upon an expression to multiply needlessly its meanings, and thus, from the two principal notions, we may conclude the Apostle’s doctrine to be, that in the Lord’s Supper there is a communication of the body and blood of Christ to the faithful, and a reciprocal reception or partaking of the same therein by them.

We have next to enquire into the meaning of this communication and participation of the body and blood of Christ, which may be viewed under the twofold aspect, first, of the Communion of Christ’s Crucified Body, to be considered in this chapter; and, secondly,

of the Communion of Christ's Glorified Body, which may be the subject of the chapter following.

That the Apostle here speaks exclusively of the communion of Christ's crucified body seems to be the opinion of many very eminent divines of the Anglican Church, of whom Hammond, Wake, Burnet, and Cudworth may be reasonably deemed a sufficient specimen. Thus, in his 'Commentary on the Church Catechism,' Archbishop Wake teaches, that the bread and wine become to the faithful communicant the body and blood of Christ, because the Sacrament 'entitles him to a part in the sacrifice of Christ's death, and to the benefits thereby procured ;' and because such a communicant is as truly entitled to a part of Christ's sacrifice 'as any man is entitled to an estate, by receiving a deed of conveyance from one who had power to deliver it.' And again, the bread is bread in substance, and 'the body of Christ, by signification, by representation, and spiritual communication of His crucified body' to the faithful; and still more clearly, Christ 'has now a glorified body, whereas the body we receive is His crucified body—His body given for us, and His blood shed for us, which can never be verified in His present glorious body.'¹

Hammond also, in his 'Practical Catechism,' teaches, respecting the cup, that the whole Eucharistical action,—expressed to be an action of the people as well as the presbyter by their drinking of it—is the communication and 'a means by Christ ordained to make them partakers of the blood of Christ; not of the guilt of shedding it, but . . . of the benefits that are purchased by it;' and the whole Sacrament is 'a mutual confederation betwixt us and the crucified Saviour—on our parts, an acknowledging him for our God . . . and on His part, the making over to us all the benefits of His body and blood, i.e. His

¹ Pp. 349, 350.

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death.' He also teaches, that the phrase, 'This is my body,' interpreted by 'This taking and eating is my body,' is further opened by the phrase, 'The bread which we break is the communion of the body of Christ,' viz. the whole action is the real communication of the body of Christ to me, 'the very giving Christ's body to me ; that as verily as I eat the bread in my mouth, so verily God bestows on me, communicates to me, the body of the crucified Saviour'—or, as he says afterwards, 'the body and blood of Christ, i.e. the crucified Saviour'—and consequently exhibits, and makes over, 'all the advantages that flow to us from the death of Christ.'¹

So Bishop Burnet similarly says, that this 'communion' is 'the conveyance of the blessings of our partnership in the effects of the death of Christ,' or is 'a share with other Christians in the effects and merits of His death.'²

But the most distinguished advocate of this view is Cudworth, in his elaborate and original treatise on 'The True Use and Nature of the Lord's Supper;' and, therefore, I shall give a brief account of an argument unfolded by him at much length, in an entire volume, but which seems to be sufficiently stated as follows :—

The Jews, in connection with their sacrifices, regularly celebrated a feast either on the victim or on an animal slain at the same time. Their sacrifices were threefold : first, sin or trespass-offerings ; secondly, peace-offerings ; and, thirdly, burnt-offerings. In the sin or trespass-offerings, part was consumed upon the altar, and part was eaten by the priests as representatives of the people. In the peace-offerings part also—as the blood—was offered to God upon the altar, and part was given to the priests, and part to the owners to feast on : and in the burnt-offerings, although the whole victims were offered to God, and con-

¹ Pp. 350, 352.

² Exposition of Thirty-nine Articles, pp. 267, 269.

sumed upon the altar, there were regularly annexed to them peace-offerings ; in order that the owners, as being now reconciled to God, might eat of the sacrifice as a federal rite of friendship between God and them. And thus a feast upon the sacrifice accompanied all three kinds of offerings ; and sacrificing and religious feasting, in the case of the Jew as of the Gentile, were supposed to imply each other.

Thus the Israelites were forbidden to sacrifice to the Gods of the Canaanite, and to ‘eat of his sacrifice ;’¹ and it is charged on them that the daughters of Moab ‘called the people to the sacrifices of their Gods, and the people did eat and bowed down to their gods ;’² and that ‘they joined themselves unto Baalpeor, and ate the sacrifices of the dead.’³

At the dedication of the golden calf also, the people ‘offered burnt-offerings and brought peace-offerings ; and sat down to eat and drink, and rose up to play ;’⁴ and so it is said of Samuel, ‘the people will not eat till he come, because he is to bless the sacrifice ;’ and again, after calling Jesse and his sons to the sacrifice, Samuel commands him to send and fetch his youngest son, ‘for we will not sit down till he come hither ;’⁵ and eating the sacrifice offered to Jehovah is called ‘eating before the Lord,’ while an idolater who ‘hath eaten on the mountains’ is supposed to have also sacrificed there.⁶

And similarly respecting both the Jewish and heathen usages of feasting on their sacrifices in New Testament times, St. Paul says in 1 Cor. x.—‘Behold Israel after the flesh ; are not they which eat of the sacrifices partakers—or communicants, *κοινωνοι*—of the altar ?’ and ‘the things which the Gentiles sacrifice, they sacrifice to devils, not to God : and I would not that ye should be

¹ Exod. xxxiv. 15. ² Num. xxv. 2. ³ Ps. cvi. 28.

⁴ Exod. xxxii. 6. ⁵ 1 Sam. ix. 13; xvi. 5, 11. ⁶ Ezek. xviii. 1.

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communicants—*κοινωνοὺς*—of devils : ' and ' ye cannot be partakers of the Lord's table, and of the table of devils.'¹

That is, the heathens were, by sacrificing and by feasting on their sacrifices, doing service to their false gods, and holding communion with them, and expecting influences from them ; and so Christians, if they wilfully eat with the Gentiles of things sacrificed to idols, although ' the idol was nothing,' still they were thereby virtually participants in the sacrifices ; or ' communicants of devils,' holding communion with them, and partaking of their table.

Now these sacrificial feasts of Jew and Gentile are represented by the Apostle as analogous to the feast of Christians, when partaking at the Lord's table of Christ's body broken and blood shed for them, or of the atoning sacrifice on the Cross offered in their behalf by the Great High Priest ; and so all Eucharists, in all times and places, are still feasts upon that one great sacrifice, which is just as efficacious now as if it were but now offered.

In the Jewish Sacrament of the Passover also, first the lamb was slain, and its blood sprinkled on the altar, and then the people feasted on the sacrifice ; and so respecting the Eucharist, it is said—' Christ our Passover is sacrificed for us, therefore let us keep the feast, not with the old leaven . . . but with the unleavened bread of sincerity and truth.'²

The argument in 1 Cor. x. plainly supposes the three feasts therein mentioned, of Jews on their victims, of Gentiles upon things offered to idols, and of Christians in the Lord's Supper, to be all parallel ;³ and as, in the case of the Jews and Gentiles, they who ate wilfully of the victims were partakers of their sacrifices, so are faithful Christian communicants partakers of the body broken

¹ 1 Cor. x. 18, 20, 21.

² 1 Cor. v. 7, 8.

³ 1 Cor. x. 14-21.

and blood shed of Christ, or of His sacrifice and oblation once offered on the Cross : and, therefore, the Lord's Supper is not a proper sacrifice, but like the eating of 'Israel after the flesh,' in ver. 18, it is a feast on one ; not an offering of Christ to God—more than prayers are—but a receiving the gifts, which come from God or Christ to us through the atonement.

The preceding brief observations seem to give the substance of Cudworth's elaborate argument with sufficient accuracy : and I will only add here, that the views of Cudworth, Wake, Hammond, and Burnet, although harmonious and containing important truth, do not appear to exhaust the meaning of 'the Communion of the Body of Christ' in 1 Cor. x. 16.

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CHAPTER VI.

ON 1 COR. X. 16 (CONCLUDED).—THE EUCHARIST THE COMMUNION OF THE BODY AND BLOOD OF CHRIST GLORIFIED.

‘The bread which we break, is it not the communion of the body of Christ?’

In the former chapter, it was said that the interpretation of 1 Cor. x. 16, given by Wake, Burnet, Hammond, and Cudworth, did not seem to exhaust the meaning of the text. It does not indeed seem a natural exposition of ‘the communion of the body of Christ’ (or of its communication and reciprocal reception) to say it means merely the communication of the graces flowing from His death, or from His body considered as broken and His blood as shed; which body and blood in that sacrificed state do not now exist.

The more natural meaning at least seems to be the communication of the existing body and blood of Christ, and with it of His whole person at once God and man: and this latter meaning, while it rises higher, also includes the former: for if the Saviour now glorified, and ‘once offered,’ imparts Himself to believers, He imparts at the same time all the saving graces that flow to the soul from ‘Jesus Christ and Him crucified.’

Believing Christians, indeed, receive Christ by faith both with and without the Eucharist: for they are ‘the sons of God,’¹ and ‘children of God by faith;’² and they ‘live by

¹ John i. 12.

² Gal. iii. 26.

faith ;' ¹ 'and Christ dwells in their hearts by faith :' ² and they are always by faith united to Christ ; for such was His prayer to the Father for them—'As thou, Father, art in me, and I in thee, that they also may be one in us. I in them, and thou in me' ³—and this continuous union is set forth by St. Paul in many highly spiritual passages : such as, that 'Christ is the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God :' and 'God gave Him to be Head over all things to the Church, which is His body ;' and 'Ye are the Body of Christ and members in particular'—'members of His body, of His flesh, and of His bones.' ⁴

Indeed, the ancient believers were also by faith mystically united to Christ ; for in the Old Testament, in the words of the seventh Article of Religion, 'everlasting life was offered to mankind by Christ, who is the only mediator between God and man, being both God and man :' and Christ's mediation had an especial reference to His humanity, for there is 'One mediator between God and men, the Man Christ Jesus :' and therefore all the saved believers from the time of righteous Abel did, in the Saviour's meaning, spiritually 'eat the flesh of the Son of Man, and drink His blood,' for otherwise they could have had no life. ⁵

But though faith could save without, and before, the Eucharist, while the Eucharist could never save without faith, still belief or trust in Christ is exercised most beneficially, when it is confirmed by that holy rite which Christ ordained to be a means of grace and an assuring pledge thereof ; and to which He and His apostle annexed the promise of a strengthening communication of His blessed body and blood. ⁶

¹ Rom. i. 17. ² Ephes. iii. 17. ³ John xvii. 21, 23.

⁴ Col. ii. 19; Ephes. i. 22, 23; 1 Cor. xii. 27; Ephes. v. 30.

⁵ John vi. 53. ⁶ 1 Cor. x. 16; John vi. 55.

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In the sixth chapter of St. John the Lord represents a believer as one who felt hunger and thirst; and who coming to Him for meat and drink should hunger and thirst no more. The figure is most expressive: for souls once really heavy laden with a sense of the guilt and stain of sin, ‘hunger and thirst after righteousness’—or for pardon and holiness—and this hunger and thirst can never be really satisfied but by believing the incarnation of the Son of God, and His atonement for sin, and His sanctification of the believer: and in the Eucharist, while there is to him ‘that eateth and drinketh unworthily’ judgment, to the faithful the bread is ‘the communion of the body of Christ,’ and the cup is ‘the communion of His blood;’ and so believing receivers according to Scripture, and in the words of the Anglican Church, ‘spiritually eat the flesh of Christ and drink His blood; they dwell in Christ, and Christ in them, and are one with Christ, and Christ with them:’¹ and as the Redeemer by spiritually imparting therein His body imparts His whole person, and all the saving influences following at once from His humanity and Godhead, in giving Himself He gives life; for ‘He that hath the Son hath life;’² and He gives His Spirit, and ‘hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.’³

And thus by the Eucharist the union of Christ with believers is cemented, and His blessed body and blood are spiritually, and therefore truly, received, and Christ’s promises of the forgiveness of sins and of adoption to be sons of God by the Holy Ghost are renewed, and faith is increased, and the righteousness of faith is sealed, and believers receive ‘of Christ’s fulness,’⁴ and obtain ‘the supply of His Spirit,’ or are ‘strengthened with might by His Spirit in the inner man.’ And for all these reasons

¹ Order of the Holy Communion; 1 Cor. x. 16; xi. 24, 25; John vi. 51, 53, 55, 56; xvii. 20–23; 2 Cor. xiii. 5.

² 1 John v. 12. ³ 1 John iii. 24; iv. 13.

⁴ John i. 16.

the Eucharist is justly called a means and a pledge, a sure witness and an effectual sign and seal, of grace, whereby God ‘doth not only quicken but also strengthen and confirm our faith in Him.’¹

But this union between Christ and believers, this spiritual ‘communion,’ or vital communication, may evidently exist between bodies which are really indefinitely distant. Thus, when God formed man’s body in Paradise ‘from the dust of the ground,’ no communion at first existed between the head of that lifeless body and the feet; but when the Creator ‘breathed into man’s nostrils the breath of life’ then there was instantly established a real ‘communion’ between them, by the communication of that spirit of life from one to the other; and this would have been the case however inconceivably vast was the human frame; so that, if the feet were made distant from the head not merely by five but by five nonillions of feet—or by a distance unimaginably greater than that of the remotest fixed star, and probably greater than that of heaven from earth—the same spiritual ‘communion’ between the head and feet of that vast living body would still instantly exist.

And just so it is with respect to the great Head of the Church, or respecting the glorified body of Christ now sitting in heaven at the right hand of God, and His living members on the earth, with whom Christ’s body has spiritual ‘communion,’ both by His infinite Godhead personally united to that blessed body; and by His life-giving Spirit, which Jesus, being by the right hand of God exalted, sheds forth;² and also by His grace, with which He efficaciously works within the souls of the faithful. Such a spiritual ‘communion,’ therefore, evidently requires no substantial or essential presence of the body of Christ, in the Eucharistic elements, or ‘under the form of bread and wine.’

¹ Article XXV.

² Acts ii. 33.

CHAPTER VII.

ON 1 COR. X. 3, 4.—THE EUCHARIST ILLUSTRATED BY THE SACRAMENTS OF THE OLD TESTAMENT.

‘They did all eat the same spiritual meat, and did all drink the same spiritual drink.’

THE SACRAMENTS OF THE OLD TESTAMENT throw light on those of the New; for they expressed, though more obscurely, the same faith, and they were means of the same grace. ‘The faith remaining,’ says Augustine, ‘the signs were varied;’¹ and, again, ‘those Sacraments were different in the signs, but in the things signified alike (*paria*);’ and, again, commenting on 1 Cor. x. 3, 4, he says they ate ‘undoubtedly the same spiritual (meat): for the corporal was different, because they ate manna, we another thing, but the same spiritual meat as we;’ and ‘they all drank the same spiritual drink: they one thing, we another; but another, in the visible kind, yet signifying the same thing in spiritual virtue.’² For further light, therefore, upon the nature of the Eucharist we may look back in this chapter on the similar ordinances preceding it.

As men have bodies as well as souls, it pleased God always to exercise their senses in religion. From the beginning, therefore, He ordained Sacraments to be the signs and seals of His grace; and the account given in Scripture of one of those in the Old Testament may serve

¹ Aug. in Joh. Evang. c. x. tractat. xlv.

² Ibid. c. vi. tract. xxvi.

for a general description of all. Thus the Apostle tells us, that Abraham ‘received the sign of circumcision, a seal of the righteousness of the faith.’¹ And this righteousness of faith is twofold: one imputed, and the other imparted righteousness; one justifying, and the other sanctifying believers; one giving them repentance, and the other giving them remission of sins and acceptance with God.

In the Christian system these two kinds of righteousness are more peculiarly attributed to the Son and the Holy Ghost, in whose name Christians are baptised; and both of them are included in the New Covenant;² and both are so indispensable, that in the absence of either no professing Christian can be saved.

And so with respect to the spiritual Father of the faithful—‘the father of many nations’—we are told that ‘Abraham believed God, and it was counted unto him for righteousness;’ or ‘Faith was reckoned to Abraham for righteousness;’³ and also, that Abraham ‘will command his children, and they shall keep the way of the Lord to do justice and judgment:’⁴ and of his children Moses writes, ‘it shall be our righteousness, if we observe to do all these commandments.’⁵

Thus circumcision was God’s seal or covenant, to give Abraham and his spiritual children the double righteousness of faith, or both circumcision of heart and forgiveness of sins. And so all the Sacraments of the Old and New Testament were signs and seals ordained by God of the same twofold grace of repentance and remission, through Christ the promised seed of Abraham, and of the woman.⁶

And thus immediately after the Fall, animal sacrifice was a Sacrament, signifying the death of the ‘Lamb slain from the foundation of the world,’⁷ and sealing the righteous-

¹ Rom. iv. 11. ² Heb. x. 16, 17. ³ Rom. iv. 8-9. ⁴ Gen. xviii. 19.
⁵ Deut. vi. 25. ⁶ Gen. xx. 11, 18; iii. 15. ⁷ Rev. xiii. 8.

ness of faith in the seed of the woman, through the bruising of whose heel the head of the tempter was to be bruised.¹ And thus Abel, by sacrificing the firstlings of his flock, sacramentally expressed his faith in God and in the coming Saviour, and his trust in the divine promise according to his light; and therefore ‘the Lord had respect to Abel and his offering,’ and ‘he obtained witness that he was righteous, God testifying of his gifts.’²

And immediately after, according to many distinguished scholars, God referred expressly to sacrifice as His ordinance; for He says to Cain, ‘if thou doest not well, a *sin offering* lieth at the door.’³

Thus sacrifice was a sacrament, ordained as a sign of redemption by Christ’s death, and a seal of the righteousness of faith; or of the remission of sins and the gift of the Holy Ghost, which Christ by His great sacrifice purchased.

And the same may be said respecting the sacrifices following of Noah and of Abraham;⁴ and so also of those designed in Egypt by Moses and the Israelites according to God’s command;⁵ which command was renewed immediately after His giving the decalogue,⁶ the assigned reason being that ‘it is the blood that maketh an atonement for the soul;’ or that ‘without shedding of blood is no remission.’⁷ And generally all the sacrifices of the Old Testament were ‘a shadow of things to come,’⁸ and significant of the new covenant of pardon and sanctification through the death of Christ.⁹ Amongst those sacrifices the Passover, as was shown in the first chapter especially, signified ‘Christ our Passover sacrificed for us;’ and the annual atonement with all the ceremonies in Levit. xvi.¹⁰ strikingly typified the expiation of sin by Him ‘who His

¹ Gen. iii. 15; Heb. ii. 14. ² Gen. iv. 4; Heb. xi. 4. ³ Gen. iv. 7.

⁴ Gen. viii. 20; xii. 7, 8. ⁵ Exod. iii. 18. ⁶ Exod. xx. 24.

⁷ Levit. xvii. 11; Heb. ix. 22. ⁸ Col. ii. 17. ⁹ Heb. x. 1-17. ¹⁰ Ver. 14-26.

own Self bare our sins on His own body on the tree,' and so took away their punishment from us; while the washings which accompanied the atonements,¹ as the water also which Moses took with blood, 'and sprinkled both the book and the people, saying, This is the blood of the covenant which God hath enjoined to you;' and the 'divers washings' enjoined while the first tabernacle was yet standing,² signified both that Christ hath 'obtained eternal redemption for us' and also hath purged the consciences of believers 'from dead works, to serve the living God.'³

And, therefore, our Lord is said by St. John to have come in a twofold character, or both 'by water and blood';⁴ and He ordained accordingly two Christian Sacraments to seal and signify the two saving graces of His religion; commanding that in one of them His ministers should wash with water, and saying of the other that the cup 'is the New Testament in my blood;' and thus manifesting Himself to be the expected Messiah, coming precisely at the predicted time, and then 'cut off, not for Himself, but 'to make an end of sins, and make reconciliation for iniquity, and bring in everlasting righteousness.'⁵

Thus sacrifices, with the water lustrations generally accompanying them, were signs and seals of remission of sins and of future sanctification, through faith, by virtue of Christ's propitiation and spiritual cleansing of the soul—in which two things His salvation consists—and both of them were also represented strikingly on the Cross by the blood and water issuing from the side of Jesus, to which the Evangelist so pressingly directs attention.⁶

The Sacrament of Circumcision given to Abraham and his children was, as we have seen, also a sign and seal of

¹ Levit. xvi. 4, 24, 28, 30. ² Heb. ix. 10. ³ Heb. ix. 12, 14.
⁴ 1 John v. 6. ⁵ Dan. ix. 24, 26. ⁶ John xix. 34, 35.

the twofold righteousness of the faith, and of God's great promises to Abraham—‘In thee shall all families of the earth be blessed ;’ and ‘I will . . . be a God to thee, and to thy seed after thee.’¹

This latter Sacrament was ordained, indeed, only for the male children of Abraham, but they represented the dependent females : and thereby God covenanted with His chosen people for the gift of Christ, and of justification and sanctification through Him ; while Abraham and his children reciprocally covenanted ‘to walk in the steps of that faith of Abraham, which he had yet being uncircumcised,’ and therefore obediently to keep God’s Holy Will and commandments.²

And this Sacrament was made generally necessary for a covenanted state of salvation ; for of the uncircumcised Manchild God says, ‘That soul shall be cut off from His people: he hath broken my covenant.’³

Afterwards, at the redemption of Israel from bondage, God ordained the new Sacrament of the Passover, which, as we have seen, was in its rites and ceremonies so strikingly typical of the Saviour : and this was made also generally necessary for a continuance in the same religious state or covenant with God.⁴ The Passover was followed again by transitory Sacraments, suited to their condition in the wilderness—such as the ‘Bread from Heaven’ given them to eat, and the water issuing from the rock—of which Sacraments the inward grace was the same with that of the Eucharist ; for the Israelites ‘did all eat the same spiritual meat’ that we do,⁵ and ‘they drank of that spiritual rock that followed them, and that rock was Christ.’⁶

And generally the Old Testament was a covenant of

¹ Gen. xii. 3; xvii. 7.

² Rom. iv. 12; Gal. v. 3.

³ Gen. xvii. 14.

⁴ Exod. xii. 15.

⁵ Augustin. in Joh. vi. tractat. xxvi. and in Joh. x. tractat. xlvi.

⁶ 1 Cor. x. 3, 4.

grace like the New, in which ‘life is offered to mankind by Christ ;’¹ and it was confirmed similarly by sacramental seals with effects in kind like to ours, and under different signs also expressing the same faith.² These effects, however, under the preparatory dispensation were inferior in degree : for Christ, when he came, ‘brought life and immortality to light ;’ and the new covenant was then distinguished by brighter manifestations and ‘better promises’ of mercy and grace ; and therefore by Sacraments more simple and expressive and efficacious than before.

And accordingly, after a short lapse of time for their decent burial, the preceding ‘shadows of good things to come’ passed away, ‘for the body was of Christ ;’³ and particularly sacrifice and circumcision, and the Passover, and all other bloody rites, ceased soon, and for ever, after the ‘blood of the New Testament’ was once ‘shed for the remission of sins’—or after Christ was offered to bear the sins of many—after which ‘one oblation of Himself once offered, and full, perfect, and sufficient sacrifice and satisfaction for the sins of the whole world,’ any pretended renewals of a ‘true, proper, and propitiatory sacrifice’ for sin are in the words of the Anglican Church ‘blasphemous fables and dangerous deceits ;’⁴ and they are virtual denials, that Christ hath once fully ‘put away sins by the sacrifice of Himself.’

Respecting the preceding sacraments of the Old Testament the observation should, perhaps, more clearly be made, that they were all federal rites, or seals of a covenant between God and man, in which God promised blessings, and man promised faithful service.

Thus, respecting one general class of them, God says, ‘Gather my saints together unto me ; those that have made a covenant with me by sacrifice ;’⁵ and as soon as

¹ VIIth Article.

⁴ Article XXXI.

² August. ibid.

⁵ Ps. l. 5.

³ Col. ii. 7.

man fell, and God promised deliverance to him through the seed of the woman—or ‘the Lamb slain from the foundation of the world’¹—it is intimated, as before said, that a covenant was made between them by sacrifice;² or that sacrifice was ‘a seal of the righteousness of faith;’ and Abel having, by faith, in that way offered a more excellent sacrifice than Cain ‘obtained witness that he was righteous, God testifying of his gifts.’³ Noah, also, whose sacrifices are recorded and their acceptance, God had ‘seen righteous before him,’⁴ in an ungodly generation: and when Abram had, by God’s command, slain beasts, in the same day it is said ‘the Lord made a covenant with Abram;’⁵ and on his intended and most trying sacrifice, ‘when he had offered Isaac his son upon the altar,’ he by that working faith is said to have ‘believed God; and it was imputed to him for righteousness, and he was called the friend of God’⁶—the happy result of the covenant.

Abraham also received the ‘sign of circumcision, a seal of the righteousness of his faith,’⁷ respecting which latter sacrament God says, ‘This is my covenant;’ and this covenant made with Abraham was, in its great promises, designed to outlive circumcision, and to be perpetual and universal; for God says to Abraham ‘I will establish my covenant between me and thee, and thy seed after thee, for an everlasting covenant, to be a God unto thee and to thy seed after thee:’⁸ where, as the Apostle observes, ‘He saith not and to seeds as of many; but as of one, and to thy seed, which is Christ:’ and ‘thus they which are of faith the same are the children of Abraham; and the Scripture foreseeing that God would justify the heathen through faith preached before the Gospel to Abraham,’

¹ Gal. iv. 4, 5; Heb. ix. 14.

⁴ Gen. viii. 20, 21; vii. 1.

⁷ Rom. iv. 11.

² Gen. iv. 7.

⁵ Gen. xv. 9, 18.

⁸ Gen. xvii. 7.

³ Heb. xi. 4.

⁶ James ii. 21, 23.

teaching both that ‘Christ hath redeemed us from the curse of the law,’ and ‘that the blessing of Abraham would come on the Gentiles through Christ; that we might receive the promise of the Spirit through faith.’¹

In Circumcision the descendants of Abraham also reciprocally covenanted for faithful service:² and afterwards ‘the covenant of Circumcision’ was renewed with Israel by the Passover, a federal rite, including sacrifice; and called, like Circumcision, ‘a sign’ and ‘a token;’ and made, like it, generally necessary—for the non-reception of either cut off the soul from God’s people.³

Afterwards, God made with Israel a covenant at Horeb, and sealed it with ‘the blood of the covenant;’⁴ and this covenant also was introductory to a ‘better covenant, established upon better, or clearer, promises: and generally, of the rites and ceremonies of the Old Testament it may be said, that the law imposed on Israel meats and drinks and divers washings or baptisms, and carnal ordinances, which were all ‘a figure for the time then present:’ and particularly that its sacrifices, and offerings, and burnt offerings for sin were ‘a shadow of good things to come,’ or of ‘the offering of the body of Jesus Christ once for all,’⁵ and were to continue until they were displaced by sacraments more effectual and expressive.

But we have not space for further enlargement on the sacraments of the Old Testament.

¹ Gal. iii. 16, 7, 8, 13, 14.

² Gal. v. 2.

³ Exod. xiii. 9, 16; xii. 15, 19.

⁴ Deut. v. 2; Exod. xxiv. 8.

⁵ Heb. viii. 6; x. 1-14.

CHAPTER VIII.

ON 1 COR. XII. 13.—THE EUCHARIST ILLUSTRATED BY BAPTISM.—BAPTISMS OF THE OLD TESTAMENT—OF JEWISH PROSELYTES—OF JOHN.—SIGNIFICATION OF THE WATER AND WASHING IN CHRISTIAN BAPTISM.—THE WORDS TEACH THE CATHOLIC FAITH.

‘By one Spirit are we all baptised into one body . . . and have been all made to drink into one Spirit.’

THE EUCHARIST is further illustrated by the other Christian Sacrament of Baptism, which may be considered in this chapter in connection with the Jewish ‘Baptisms’ or Washings, which were practised before our Lord’s adoption of the rite as the sacrament of admission into his Church.

St. Paul observes, that the Mosaic covenant had ‘ordinances of divine service,’ and amongst them ‘divers baptisms;’¹ and particularly that at the dedication of that covenant Moses took blood with water and sprinkled both the book and the people :² similarly at the annual atonement for sin, the High Priest, who at his consecration was washed with water, was commanded, both at the commencement and in the subsequent ceremonies, to wash his flesh with water in the holy place ; and two inferior men employed in the service of yearly atonement were required to do the same.³ In the Passover also, by

¹ [Heb. ix. 10 : *βαπτισμοῖς*.]

³ Exod. xxix. 4 ; Levit. xvi. 4, 24, 26, 28.

² Ver. 19.

the Jewish usage, there were three washings :¹ and probably the sacrifices of the Israelites ordained for the remission of sins through Christ were, like the sacrifices of the heathens generally, accompanied with lustrations by water, as they certainly were at the annual atonement, and at the dedication also of the Mosaic covenant, although this latter is mentioned only in the New Testament.²

A proselyte also to Judaism was baptised after his circumcision ; which latter rite is itself analogous to Christian baptism, for it sealed the same great promises of circumcision of heart and pardon through that blessed seed of Abraham who should propitiate for sin, and by whom ‘we might receive the promise of the Spirit through faith’;³ and the same two promises were briefly included in God’s ‘everlasting covenant’ made with the Father of the faithful, of which circumcision was a token :—‘to be a God unto thee, and to thy seed after thee.’⁴

Thus the old covenant promised the same blessings, and the old sacraments sealed the same great promises, as the new ; though under the old covenant some temporal promises were added, and under the new Christ was more clearly revealed, and the Spirit more abundantly poured forth.

In the New Testament we see, that from their ‘divers baptisms’ the Jews and their teachers manifested their acquaintance with the rite before its institution by our Saviour : for, without any question as to its fitness, there went out to John ‘Jerusalem and all Judea . . . and were baptised of him in Jordan, confessing their sins ;’⁵ and when the Jews sent Priests and Levites of the Pharisees ‘to ask him, Who art thou ?’ after some inquiries respecting his person, they said, ‘Why baptisest thou,

¹ Lightfoot, vol. i. p. 962-4-5.

² Compare Heb. ix. 19 with Exod. xxiv. 8.

³ Col. ii. 11, 12 ; Gal. iii. 14. ⁴ Gen. xvii. 7, 11. ⁵ Matt. iii. 6.

then, if thou be not that Christ, nor Elias, neither that Prophet?¹ Still, most of the Jewish washings were but ecclesiastical traditions, while the baptism of John was clearly of Divine authority: for John, who was ‘more than a prophet,’ expressly says so;² and our Lord silenced the chief priests and elders by asking whether it was ‘of heaven or of men;’ and when John baptised the Saviour, the Spirit was seen descending on Him; as it is now promised that the faithful or their children, if ‘baptised in the name of Jesus Christ for the remission of sins . . . shall receive the gift of the Holy Ghost.’³

John also preached the same faith as Christ, though less clearly; for they both said ‘Repent, for the kingdom of heaven is at hand!’⁴ and John taught the people, ‘that they should believe on Him which should come after him, that is, on Christ Jesus.’⁵ He also pointed to Jesus as ‘the Lamb of God, which taketh away the sin of the world,’ and ‘who baptiseth with the Holy Ghost:’⁶ and he said, like the Evangelist, ‘he that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life.’⁷ Therefore John preached the Christian faith, and his baptism sealed the promises of the new covenant,—repentance and remission of sins through Christ,⁸—as they had been sealed before, though less clearly, to Abraham by circumcision.

The rite which John had administered was adopted by our Lord, who made it the sacrament of admission to His Church, and the seal of His new covenant of sanctification and pardon.⁹

The words of administration imply the communion of the faithful with the Creator, Redeemer, and Sanctifier, and also with Christ’s mystical body, the Church, by His

¹ John i. 19-26.

² John i. 38.

³ Acts ii. 38.

⁴ Matt. iii. 2; iv. 17.

⁵ Acts xix. 4.

⁶ John i. 29, 33.

⁷ John iii. 36.

⁸ Luke xxiv. 47; Heb. x. 16, 17.

⁹ Acts ii. 38; Heb. x. 16, 17.

Spirit, through whom alone they can believe.¹ And so baptised believers ‘are sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God.’²

The water signifies the Spirit sent by the glorified Son from the Father;³ and the washing therewith signifies the cleansing from the guilt of sin by remission, and from its stain by repentance, or a new mind;⁴ while the common practice of dipping, when it was safe and practicable, was peculiarly significant both of Christ’s death and resurrection, and of the Christian’s death unto sin, and new birth unto righteousness.⁵ But such immersion may not be generally safe in the case of cold climates, or of sickly subjects; and, therefore, as God ‘will have mercy and not sacrifice,’ it is then right to baptise, that is wash, by pouring water on them: and, indeed, it seems very improbable, that some of the Apostolic baptisms were administered in any other way.⁶

In baptism there are also promises on the part of men of service to God, into whose name they are baptised, and whose children baptised believers are by faith; and to Christ, whom in baptism they ‘put on’: ⁷ and if, in the case of adults, there be ‘the answer,’ or interrogative proof, ‘of a good conscience towards God,’ their baptism then is saving;⁸ while the infant children of Christians may be always thus admitted into a covenanted state of salvation, even at an earlier age than the youthful sons of Israel; and their lawful guardians also may then covenant for them, as they frequently do in civil things.⁹

In order, however, that baptism may be permanently beneficial, it is necessary for the baptised afterwards to

¹ 1 Cor. xii. 3.

² 1 Cor. vi. 11; Mark xvi. 16.

³ Ezek. xxxvi. 25, 27; John iv. 14; vii. 38, 39; Acts ii. 38.

⁴ Ephes. v. 25–27.

⁵ Rom. vi. 3, 4; Col. ii. 12, 13; Tit. iii. 5.

⁶ Acts ii. 41; xvi. 33.

⁷ Gal. iii. 26, 27.

⁸ 1 Pet. iii. 21: *κηρύγμα*.

⁹ Matt. xxviii. 19; Mark x. 14; Acts ii. 39; 1 Cor. vii. 14; Gen. xvii. 12.

keep the covenant;¹ as Christians will do, so long as they have a lively faith; for such a faith necessarily ‘worketh by love,’ and ‘keepeth the commandments:’² and such a faith with its fruits must plainly be deemed amongst ‘the weightier matters of the law’ compared with the seal of the covenant; as it was declared to be in the case of Abraham³—for faith is a moral, and baptism but a positive and thus an inferior commandment; and faith has a natural, and baptism but an instituted connection with salvation. So that wherever true faith is, there is salvation—which cannot be said of baptism—and on the other hand in an adult, baptism without faith is pernicious, while faith without baptism, which it desires and cannot obtain, has the promises, as Abraham had them without Circumcision: and this, our Lord virtually intimates by adding to his promise, ‘he that believeth and is baptised shall be saved,’ ‘he that believeth not shall be damned,’⁴ omitting to make the same assertion respecting the unbaptised.

And this brings us to the question, what the Faith is, which is required for admission to the Church, and which consequently is the Faith of the Church itself? This question is necessary for our argument: for quotations from Anglican authorities are frequently applied by patrons of Sacerdotalism on the principle, that ‘the Faith’ embraces a vast body of doctrine, or includes generally ‘the teaching of the ancient Fathers,’ which consequently ‘is the very doctrine of the Church of England.’

Thus to confirm this last wide and indefinite principle, is cited a profession of faith by Bishop Ken—‘I die in the holy Catholic and apostolic faith, professed by the whole Church before the disunion of East and West;’⁵

¹ Rom. ii. 38, 39.

² Gal. v. 6; 1 John ii. 3, 4.

³ Rom. iv. 9–11.

⁴ Mark xvi. 15, 16.

⁵ Charge of Lord Bishop of Salisbury, pp. 69, 70.

and in order ‘to distinguish between what is Anglican because Catholic, and what is not Anglican because only Roman,’ there is quoted an answer of Archbishop Bramhall respecting Henry the Eighth’s days, saying that ‘there was no mutation concerning faith;’¹ and frequently by sacerdotalists is urged, as of wide doctrinal application, the canon of 1571, that preachers ‘should never teach anything as matter of faith . . . but that which is agreeable to the doctrine of the Old and New Testament, and collected out of the same doctrine by the ancient Fathers and Catholic Bishops;’ although that canon merely corresponded with the Law 1 Eliz. c. i.—A.D. 1558—that nothing should be adjudged as heresy, but what was so adjudged by the canonical Scriptures, or by the first four General Councils, or by any General Council declaring it heresy by express and plain words of Scripture.

Now, in opposition to principles so loose and vague, the form of baptism implicitly sets before us the entire faith of the Catholic Church, for it prescribes that every new member must be admitted thereto ‘in the name of the Father and of the Son and of the Holy Ghost;’ and thus briefly teaches the Catholic faith of ‘one God in Trinity, and Trinity in Unity;’ a faith which implies also ‘the Incarnation of our Lord Jesus Christ, the Son of God.

Every Christian teacher is commanded in Scripture to preach or ‘prophesy according to the proportion of the faith;’² and every Christian is bound ‘earnestly to contend for the faith once delivered to the saints.’³ This faith implicitly includes also the chief events in our Lord’s history as Mediator, and the forgiveness of sins, the resurrection of the body, the life everlasting, and the Catholic Church, all of which He purchased.

¹ Charge of Lord Bp. of Salisbury, p. 111, and Appendix, p. 162.

² Rom. xii.

³ Jude v. 3.

Sometimes this Catholic and Apostolic faith is expressed even more briefly, as it was by the Eunuch before his baptism—‘I believe that Jesus Christ is the Son of God;’ but this confession of the Son implied belief in God the Father, and also that the Incarnate Son was ‘Christ,’ or anointed with the Holy Ghost; so that even the short proposition, ‘Jesus Christ is the Son of God,’ implied all that is essential to the Christian faith,¹ and intimated also the covenanted devotion of the believer to the service of the one God in Trinity, and to the Mediator.

And our Lord’s design, in compressing the saving faith into the short form of admission into the society of the faithful, is in part intelligible to us from our own custom of always presenting the most essential rules of duty in our forms of admission to any public office, ecclesiastical or civil: as to that of a bishop, priest, or deacon, or of a juror, judge, magistrate, member of Parliament, or queen or king. And so our blessed Lord similarly teaches by the introductory form every faithful Christian to believe in the Father who made him, the Son who redeemed him, and the Holy Ghost who sanctifies him; and by this faith alone can man be saved, or the wants of his soul be satisfied; because as a sinner he evidently wants the two great gifts of pardon and of holiness, and these can only be had through the Son and Spirit of God; and therefore here, and here only, is the saving faith—the foundation of the Church and of Christianity.

This baptismal faith is slightly spread out in the Apostles’ Creed, which, however, adds to it nothing essential, and only expresses a few doctrines which are implicitly contained in the shorter form; and the early orthodox doctors or fathers, in their writings, and all Christian Churches from the beginning, in their prayers

¹ John xx. 31; Acts xix. 2-6; 1 Cor. ii. 2; v. 34, 20, 22.

and sacraments, and their creeds and catechisms, acknowledged substantially only the same Apostolic faith.

This we know because we still have the early creeds of the principal Churches in the three then known divisions of the earth. Thus the ancient creed of Alexandria was produced at the Council of Nice, A.D. 325 ; and in the same century the ancient creed of Jerusalem was written in the catechism of Cyril ; and Ruffin gives the early creed of Rome, when its faith was ‘spoken of throughout the whole world ;’¹ and accordingly after ascertaining the harmony of all the consentient creeds, the Nicene Council put forth its declaration of the Catholic faith, ending with the words, ‘I believe in the Holy Ghost,’ and thus adding nothing thereto, but only more clearly expressing the divinity of the Lord Jesus Christ.

Afterwards, when Macedonius denied the Personality of the Holy Ghost, the second General Council at Constantinople, A.D. 381, affirmed the third Person to be ‘the Lord and giver of life, who spake by the prophets ;’ and so completed what is usually called ‘the Nicene Creed,’ declaring the faith of three Persons in one God, and of the Son’s Incarnation. And the next three General Councils not only subscribed the same creed, but decreed that this faith should be changed no more ; and that any ecclesiastic changing it should be deposed, and any layman excommunicated.

Besides the Apostles’ and Nicene Creeds, the Anglican Church acknowledges ‘Athanasius’ Creed,’ because it ‘may be proved by most certain warrants of Holy Scripture.’² But ‘Athanasius’ Creed’ adds no new article to the baptismal faith, and only carefully protects it against heresy.

Thus in the first twenty-eight verses of that invaluable confession, it only declares the faith of the Trinity in

¹ Rom. i. 8.

² Article VIII.

Unity ; and in the next nine verses only adds the Incarnation of our Lord Jesus Christ ; guarding, however, each of the great doctrines by the explanations which time had made necessary. For example, we are to worship the Trinity, ‘not confounding the Persons’ with the Patripassians, and ‘not dividing the substance’ with the Polytheists : and respecting the Incarnation, we say against the Nestorians that ‘he is not two, but one Christ ;’ and against the ancient Marcionites, and modern ‘Marcionites by inversion,’ that he is ‘perfect man,’ and ‘of human flesh subsisting :’ and the other clauses similarly guard against heretical evasions of the Nicene, or Apostles’, or Baptismal Faith, but add nothing to it.

And thus the great teacher of the Church shut up in his short introductory form the whole saving faith, which, as to the *credenda* of religion, no Christian Creed or Church could ever substantially enlarge or diminish. This, then, is the faith which all Christians are ever to keep, hold fast, and ‘contend for ;’ and which none are ever to deny, deliver up, or add to, or ‘depart from :’ because to surrender the faith is simply to surrender salvation, and to adulterate the faith is to endanger salvation. And therefore if any Church abandon the faith, we must abandon its communion ; and if any bishop deny the faith, other bishops should depose him ; and if any council of bishops abandon or essentially change this faith, then the faithful presbyters and lay people should ‘earnestly contend for the faith’ against its betrayers : for no Church, Bishop, or Council has authority to teach any other faith ; nay, ‘if an angel from heaven preach any other Gospel . . . let him be accursed.’¹

Thus the form of baptism warns us on the one hand against diminishing the faith with the Arians, Socinians, and self-called ‘Unitarians,’ who, by denying the Godhead

¹ Gal i. 8.

of the Son and Holy Ghost, do thereby virtually deny man's sanctification and redemption; and on the other hand, against adulterating the faith by additions, as Pius IV., for example, did about three hundred years ago,¹ by imposing on the Roman Church a creed which added to the ancient Catholic faith twelve new articles; all of them unscriptural; some of them evidently sinful or untrue; some also of indefinite generality; but all manifestly exalting the pope and clergy, who teach them: such as, to admit ecclesiastical traditions and other constitutions of the same Church; to admit Holy Scriptures according to the sense of the Church; and never to take or interpret them except according to the unanimous consent of the Fathers—in other words, to renounce the Scriptures—to acknowledge the Roman Church as the Mother and Mistress of all Churches; and promise true obedience to the Bishop of Rome as Vicar of Jesus Christ: finally, to receive all things declared by the sacred canons and general councils, and particularly by the Holy Council of Trent; and to hold all this as the Catholic faith, out of which there is no salvation.

Such articles are not in the baptismal faith, nor in any ancient creed, nor in any texts of Scripture; and therefore we reject them: and Pius IV., their author, was for such additions to the faith smitten even by the excommunication of the 3rd, 4th, and 5th general councils, which his own new creed professed 'undoubtedly to receive;' and which the Roman Church generally holds to be infallible.

This modern addition to the faith the Anglican Church wholly rejects, holding only the baptismal faith in Three Divine Persons, in whom is the one substance of God, with this personal distinction, that the Father is of none, the Son is of the Father, and the Spirit is of the Father

¹ A.D. 1564.

and the Son. It also believes ‘rightly the Incarnation of our Lord Jesus Christ,’ or that the second Person of the undivided Trinity was made flesh and dwelt amongst us, ‘perfect God and perfect man :’ and thus it maintains His Godhead against Arians, and his manhood against Apollinarians or Docetæ, and His singleness of person against Nestorians : and against ancient Eutychians, and, we must add, against modern Sacerdotalists, it holds the conjunction of His two natures, without their confusion, or the loss or interchange of the essential properties of either ; and consequently, that while Christ by His Godhead is everywhere, His manhood is only now ‘in heaven and not here,’ and that it can never ‘be at one time in more places than one’¹—as Sacerdotalists, against the express doctrine of the Church, and the testimony of Scripture, sense, and reason, now indefensibly maintain.

¹ End of the Communion Office.

CHAPTER IX.

ON 1 COR. XII. 13 (CONCLUDED).—THE INWARD GRACE OF BAPTISM.—CHRISTIANS ARE BAPTISED INTO ONE BODY BY THE EUCHARIST.—THEY ARE MADE TO DRINK INTO ONE SPIRIT.—THEIR UNION IS THE RESULT OF OTHER CAUSES, BUT ONE INSTRUMENTAL MEANS IS THE SACRAMENT.—THE PRINCIPAL CAUSE IS THE INDWELLING OF THE SPIRIT.

THE inward grace, of which Baptism is a sign and means to the faithful, includes all the great blessings of the Gospel. The first of them is the remission of sins, as confessed in the Nicene Creed.¹ The next is the gift of the Holy Ghost, which is inseparably connected with the former.² This latter implies union with Christ, whom baptised believers ‘have put on;’³ and this spiritual union with Christ and God, effected by the life-giving Spirit, is the great end or design of the Sacraments, and of the Scriptures, and of Christianity.

A third grace is admission into Christ’s Church, or the communion of saints;⁴ and a fourth is the inheritance of the kingdom of heaven, and an assurance of its attainment, if only faith and a good conscience be held fast.⁵

Fifthly. The Anglican Church also affirms upon Scriptural grounds regeneration to be a grace of baptism;⁶ and that baptised children, ‘dying before they commit actual

¹ Acts xxii. 18. ² Acts ii. 38, 39; Matt. iii. 11; Eph. v. 25, 26.

³ Gal. iii. 27.

⁴ 1 Cor. xii. 13.

⁵ Mark xvi. 16; 1 Tim. i. 10.

⁶ John iii. 5; Rom. vi. 4; Col. ii. 12; Tit. iii. 5.

sin, are undoubtedly saved :’ and this is in harmony with the doctrine of universal redemption taught in her Catechism, and Communion Service, and in Articles XV. and XXXI. She does not, however, and could not teach, that a person once regenerated must be finally saved : a doctrine not held even by Augustine, the first great teacher in the Church of absolute predestination to eternal life or death.

The Jews, it appears, before our Lord’s ministry, had applied the term regeneration to the admission of a proselyte to Judaism ; whom they regarded as in a religious point of view ‘an infant new born,’¹ and whom at his admission they washed or baptised.² This may explain our Lord’s observation to Nicodemus in John iii. 10 : but the application of verse 5 to baptism in the primitive Church of Christ seems to have been so universal, that Hooker says, ‘Of all the ancients, there is not one to be named, that ever did otherwise either expound or allege the place than as implying external baptism ;’ and Whitby declares, ‘that the whole Christian Church from the beginning hath always taught so :’ and therefore for the salvation of a person sinning wilfully after baptism, what ‘the ancients’ required was, his subsequent repentance or conversion, and not his second or third regeneration ; just as in the case of an earthly estate, inherited by birth and forfeited by treason, the crown requires for its restoration, not a second natural birth, but true repentance for his crime, and future loyalty.

But Churchmen who use this unjustly calumniated language should, in order to speak scripturally, carefully distinguish, as Hammond does,³ between the act and state of regeneration ; and plainly say of any open unbeliever or presumptuous sinner that, whether he had been ever

¹ Whitby on John iii. 5. ² Dr. Clagate. ³ Practical Catechism.

baptised and regenerated or not, he manifestly now is not regenerate, or ‘born of God,’ or one of God’s children.¹

With respect to the Apostle’s doctrine, that ‘by one spirit we are all baptised into one body,’ we have seen that the faithful and their children who are baptised ‘receive the gift of the Holy Ghost.’² Indeed, they must have the Spirit before they have faith:³ but the Spirit is given to them by covenant in baptism; and then, if the Spirit of Christ be in them, they are by covenant members of Christ’s body, as all our bodily members, being animated by one living spirit, are members of our body. And this brings us to the consideration of this ‘one body,’ or Catholic Church, into which all believers are baptised.

The visible Church is defined to be the ‘congregation of faithful men, in which the pure Word of God is preached, and the Sacraments are duly ministered in all things necessary to the same.’⁴ Spiritually and mystically the Church of Christ means baptised believers only, but charitably and popularly the name is extended to all baptised professors of the faith, who in Scripture are indiscriminately called ‘saints.’⁵

In the creeds it is described as one Holy, Catholic, and Apostolic Church: ‘Holy,’ because things or persons, times or places, dedicated to God are generally called holy in Scripture;⁶ ‘Catholic,’ because it is gathered out of all nations;⁷ ‘Apostolic,’ because it is ‘built upon the foundation of the Apostles and Prophets;’⁸ and ‘one,’ because it is so called in Scripture,⁹ which also frequently

¹ 1 John iii. 9, 10; v. 4, 18.

² Acts ii. 38, 39.

³ 1 Cor. xii. 3.

⁴ Article XIX.

⁵ 2 Cor. i. 1; Eph. i. 1; Phil. i. 1; Col. i. 2.

⁶ Exod. xix. 6; xxviii. 29; xxx. 35; xxxi. 14; Levit. x. 18; xvi. 4.

⁷ Matt. xxviii. 19; Rev. ii. 20.

⁸ Ephes. ii. 20.

⁹ John x. 16; 1 Cor. x. 17, and 12, 13.

speaks of it in the singular number,¹ upon grounds which are intelligible.

In temporal respects many individuals are called ‘one body,’ when they agree in any important circumstance or relation. Thus all the Russians are one body, as having one Ruler; and Jews, as having one Father; and barristers or physicians, as having one profession; and Britons, as having one Queen and one language; and so all Christians are ‘one body,’ on similar religious grounds, viz. :—

1. As all confessing One God the Father and One Lord Jesus Christ;²
2. As all having One Spirit, proceeding from the Father and the Son and dwelling in themselves;³
3. As all having one Faith, or Creed, or form of doctrine, or form of sound words;⁴
4. As all governed by one rule of duty, hearty obedience to which is the test of living faith;⁵
5. As all having one baptism, which Sacrament, ordained by Christ, is as generally necessary to the Christian Church as circumcision was to the Jewish.⁶

Unity in these five respects is generally necessary and sufficient for Church membership: i.e. without them all men are not members of the Church; and with them, however they may differ in other matters, they are its members; or, in the language of St. Paul, they have come to God, and to Christ, and the Spirit, and to the Church of the first-born—or heirs of God—and to ministering and sympathising Angels, and to the Spirits of just men made perfect.⁷

The five particulars preceding may, however, be reduced to two; for by living faith Christians have com-

¹ Matt. xvi. 18; Acts ii. 47; xx. 28; Ephes. v. 25; Col. i. 18.

² John xvii. 21; Rom. x. 9, 10; Gal. iii. 20; 1 Cor. iii. 11; viii. 5, 6; 1 John i. 3; 2 John ix. ³ Rom. viii. 9, 11; 1 Cor. xii. 13.

⁴ Ephes. iv. 4-6; Rom. vi. 17; xi. 20; Phil. i. 27; 2 Tim. i. 13; Jude 3. ⁵ 1 John ii. 3, 4.

⁶ Matt. xxviii. 19; Mark xvi. 15, 16; John vi. 53; 1 Cor. x. 7; xi. 26; xii. 13. ⁷ Heb. xii. 22, 24; i. 14; Luke xv. 10.

munion with the Father, Son, and Spirit :¹ and such faith also worketh by love, and love is the fulfilling of the law :² and therefore, as before said, all baptised believers, or, speaking charitably, all baptised professors, are to be called the ‘one body,’ or the Catholic Church of Christ.

No doubt the unity of the Church becomes more perfect, where its members are more closely united together by mutual love :³ and more perfect still, when loving Christians are joined together in religious worship, discipline, and church government.⁴ But even from distance of place mutual love may have no visible effect ; and even neighbours may be separated in public worship by differences of opinion on points non-essential. Still, if men agree in the five essential particulars before mentioned, or in the two essential respects of Christian Baptism and of Living Faith, they may be called members of the ‘One Body,’ the Holy Catholic Church—even though some of their fellow-members may doubt or deny it ;⁵ living faith of course avoiding sinful schism, or any wilful sin.

Complete unity, then, is not a note either of the Church or of the truth. Such most perfect unity might exist amongst Mahometans, or Mormons ; or might be, or is frequently, the result of tyranny and persecution in the most corrupt of Christian Churches, and in one of the most degraded Christian nations existing : and therefore outward communication with a national Church is not always a duty, nor is open separation always a sin ; but, on the contrary, if any Church, though it were once pure, and ‘its faith spoken of throughout the whole world,’⁶ should bring in any other faith, and make its public worship manifestly idolatrous or sinful ; and, still more, if by aid of the civil power it enforce a sinful subjection by

¹ 1 John i. 3 ; Gal. iii. 14. ² Gal. v. 6 ; Rom. xiii. 10.

³ Acts iv. 32 ; 1 Cor. xii. 25, 26 ; Ephes. iv. 1, 3.

⁴ 1 Cor. xi. 18 ; Heb. x. 25. ⁵ 1 Cor. xii. 15. ⁶ Rom. i. 8.

civil or religious penalties; then the faithful members of Christ's Church should 'obey God rather than men,'¹ and 'come out and be separate;'² and all the blame of such separation falls not on the godly seceders, but on the sinful, and therefore the schismatical, Church, or communion.

The latter part of 1 Cor. xii. 13—that we 'have been all made to drink into one spirit'—has been by some applied to the baptism of believers; on the ground that they have the promise of receiving the spirit, which in Scripture is frequently typified by drinking water.³ But it seems more naturally to apply to the Eucharistic cup, which all the faithful are commanded to 'drink:' and an obvious reason for such an application here is, that in a former part of the Epistle St. Paul derived the union of the saints as 'one body' from the partaking 'of that one bread;'⁴ so that now the allusion to the same Sacrament would be impressively varied by a reference to its other element. We may, therefore, consider briefly the Lord's Supper as a source of the union of Christians.

But it is right, again, to observe, that the union or communion of Saints is attributed in Scripture to divers other causes. Thus, in Eph. iv. 4–6, we read, 'there is one body and one Spirit;' and one hope, 'one Lord, one faith, one baptism, one God and Father of all, who is . . . in you all,' without any mention of the Eucharist. Before its institution, also, Christ said, 'I am the vine, ye are the branches;' and 'if any man love me . . . my Father will love him, and we will come unto him, and make our abode with him.'⁵ Similarly, the beloved Apostle says, 'he that abideth in the doctrine of Christ hath both the Father and the Son;' and what he had himself seen he declared, 'that ye also may have fellow-

¹ Acts v. 29.

² 2 Cor. vi. 17; Rev. xviii. 4.

³ Is. xii. 3; John iv. 10–14; vii. 38, 39. ⁴ 1 Cor. x. 17. ⁵ John xiv. 23.

ship with us, and truly our fellowship (*κοινωνία*) is with the Father and with his Son Jesus Christ ;' and if we have fellowship with God, and walk in the light, 'we have fellowship one with another.'¹

The faithful who thus, by a living faith, however exercised, have communion with the Father and the Son have clearly also communion with the Holy Ghost, who proceedeth from, and is substantially one with, them : and therefore St. Paul says to 'all that in every place call upon the name of Jesus Christ our Lord,' that 'your bodies are the members of Christ,' and 'your body is the temple of the Holy Ghost, which is in you,' and 'ye are the temple of God, and the Spirit of God dwelleth in you ;' and he prays that 'the communion of the Holy Ghost be with you all.'² So, too, he says, 'to all that be in Rome, called to be saints,' that ye are 'in the spirit, if so be that the Spirit of God dwell in you ;' and 'if any man have not the Spirit of Christ, he is none of His.'³ And 'to all the saints in Christ Jesus who are at Philippi,' he says, if there be 'any fellowship (*κοινωνία*) of the spirit, fulfil ye my joy.'⁴

And thus all faithful Christians, being quickened by the Spirit of Christ, 'are one body in Christ, and every one members one of another ;'⁵ as we say that the members of a man, being animated by one living spirit, are one body, and all of them its fellow-members.

But saints are united together also sacramentally, for 'by one spirit are we all baptised into one body . . . and have been all made to drink into one spirit ;'⁶ and in 1 Cor. x. 17, it is said with an evident reference to the Eucharist, 'We being many are one bread and one body, for we are all partakers of that one bread :' that is, we

¹ 2 John ix. 1; John i. 3, 7. ² 1 Cor. i. 2; iii. 16; vi. 15, 19; 2 Cor. xiii. 4.

³ Rom. i. 7; viii. 9.

⁴ Phil. i. 1; ii. 1, 2.

⁵ Rom. xii. 5.

⁶ 1 Cor. xii. 13.

are all partakers of that Sacramental bread, which ‘is the communion of the body of Christ,’¹ and therefore we are members of Christ, and therefore ‘one body;’ and ‘one bread’ also, for the bread of God is He which came down from heaven, ‘that a man may eat thereof and not die;’ and ‘He is the living Bread.’² And as in a man the foot, hand, ear, and eye grow up together as members of one body, because one living spirit animates them and one bread nourishes them, so also the faithful members of the Church ‘grow up into him in all things, which is the head, even Christ, from whom the whole body joined together, and compacted by that which every joint supplieth . . . maketh increase of the body.’³

Sometimes this communion of saints is expressed by other figures. Thus they are described as forming together one house, or building, one family, city, or corporation: for ye are ‘fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief cornerstone.’⁴ Sometimes also this communion is dependent upon different conditions, or is, as before shown, effected by invisible instruments. Thus we are Christ’s house, ‘if we hold fast the confidence and rejoicing of the hope firm unto the end;’⁵ and we ‘receive the promise of the Spirit through faith;’⁶ and Christ dwells in the heart ‘by faith.’ But in the latter part of 1 Cor. xii. 13, and in ch. x. 17, the Eucharist is noticed as one instrumental means by which the faithful have communion with Christ and with each other, and in this, and other respects, it is akin to baptism; for it is like it, when it may be had, ‘generally necessary to salvation;’ and it renews the covenant of which baptism was the seal; and the duties it requires of repentance and

¹ 1 Cor. x. 16.

⁴ Ephes. ii. 15, 20.

² John vi. 33, 51.

⁵ Heb. iii. 16.

³ Ephes. iv. 15, 16.

⁶ Gal. iii. 14.

faith are the same. The gifts also, or graces, are substantially the same: for in the Eucharist, as in Baptism, there are promised to the faithful remission of sins;¹ and the gift of the Spirit,² and union with Christ,³ and union with Christ's body, the Church:⁴ and such blessings involve a state, as their first covenanted exhibition implies an act, of spiritual regeneration in faithful men, or their children. But in every case, whether with or without the Sacrament, the belonging to Christ's one spiritual and mystical body, or to Christ himself, depends on the indwelling of the Holy Spirit in the soul: for, 'if any man have not the Spirit of Christ, he is none of His; ' and if Christ be in you, 'the Spirit is life; ' and if the Spirit of God dwell in you, God 'shall also quicken your mortal bodies by His Spirit that dwelleth in you.'⁵ And this Spirit, without whose preventing grace no man can have faith,⁶ is promised, as we have seen, to the faithful, both in Baptism and the Lord's Supper; as it is also promised to them in prayer, and in the reading of Holy Scripture,⁷ and in all the divinely appointed means of grace.

¹ Matt. xxvi. 18.

² John vi. 55; 1 Cor. xii. 13.

³ John vi. 56; 1 Cor. x. 16.

⁴ 1 Cor. x. 17; xii. 13.

⁵ Rom. viii. 9-12.

⁶ 1 Cor. xii. 3.

⁷ Luke xi. 13; Is. lv. 11; 2 Tim. iii. 15.

CHAPTER X.

**ON JOHN XX. 31.—THE TREE OF LIFE.—CONCLUSION OF THE
SCRIPTURE DOCTRINE OF THE SACRAMENTS.—THIS DOC-
TRINE IS FULL AND SUFFICIENT.**

‘These are written that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through His name.’

To complete the Scripture doctrine of Sacraments, it may be well to observe, that the Tree of Life was consecrated to be a Sacrament for man when innocent in the garden. Other trees were given to Adam as a means of bodily life, but this as a sign and means of life everlasting ;¹ and thus, if Adam had remained faithful, and had partaken thereof in faith, he would never have died, but have been caught up quick from Eden to the Paradise of God.²

When Adam violated the first covenant, and lost the inheritance of life, he lost his right to its seal.³ But a new covenant of grace and pardon was then established, through the seed of the woman, with new seals or Sacraments.⁴ At the same time the analogy between man’s original and recovered position before God is made the ground of instructive scriptural allusions.

Thus the heavenly paradise promised to the faithful has, like the earthly, a tree of life;⁵ signifying that as by

¹ Gen. i. 29 ; iii. 22.
³ Gen. iii. 24.

² 1 Thess. iv. 17 ; Rev. ii. 7.
⁴ Gen. iii. 16, 21 ; iv. 4, 7.

⁵ Rev. ii. 7.

the breach of the first covenant life was lost so by observance of the new covenant life will be found: and as a ‘river went out of Eden to water the garden’ so the prophet sees healing waters issuing from the sanctuary, and that on either side trees ‘bring forth fruits according to his months . . . and the fruit thereof shall be for meat, and the leaf for medicine.’¹ And the Apostle also sees a new heaven and earth, and water of life ‘proceeding out of the throne of God and the Lamb;’ and ‘on either side of the river was the tree of life, which yielded her fruit every month; and the leaves of the tree were for the healing of the nations.’²

Thus, in Scripture phrase, ‘paradise’ was lost, and has been regained: and as the Sacrament of the first covenant was a sign and means of life to the innocent, so the subsequent Sacraments—such as Sacrifice, Circumcision, the Passover, the Yearly Atonement—signified and aided the recovery of life by sinners, through the blood of the new and everlasting covenant, which was shed for the remission of sins. Subsequently the manna in the wilderness and the water from the rock signified Him who gives the ‘hidden manna’ and the ‘living water’: ³ and the dedication of the Mosaic covenant with blood and water, sprinkled both on the book and the people, and its ‘meats and drinks, and divers washings,’ all signified Him, who gives His people spiritual meat and drink; and who ‘came by water and blood’⁴—that is, who came with the water of His spirit, and the blood of His passion, or with a spirit so holy as to conquer sin, and a blood so precious as to redeem the world.

One of the Christian Sacraments accordingly most prominently signifies the cleansing of the soul, and the other the propitiation for sin; and the two teach us to look

¹ Ezek. xlvi. 12.

³ Rev. ii. 17; John iv. 10.

² Rev. xxii. 1, 2.

⁴ Heb. ix. 18, 19.

only for a Saviour, who comes in a double character and with the twofold blessings of repentance and remission : so that, if any professor of His religion come to Him for one gift only and refuse the other, or try to separate forgiveness from repentance, he will inevitably lose both, and shipwreck faith :¹ or if any man reject either the cleansing water which is shed by the spirit, or the expiating blood which is sprinkled by faith, he rejects Christ ; because He came ‘not by water only,’ nor by blood only, but ‘by water and blood’—remarkable signs of which ‘principles of the doctrine of Christ’ appear to have been given even at the Crucifixion.²

We have now given apparently the whole doctrine of the Eucharist and of the other Christian Sacrament as it is found in Scripture ; and shall conclude this first part by briefly stating some reasons for not expecting thereon any further needful information.

That holy Scripture contains all things necessary is a fundamental doctrine of the Anglican Church : and that both in the Old and New Testament ‘everlasting life is offered to mankind by Christ.’³ And therefore even the Old Testament was able to make ‘wise unto salvation through faith which is in Christ Jesus :’⁴ because by its prophecies and shadows, as by a light shining in a dark place, Christ and the gospel might, though more dimly, be seen.

But in the New Testament, life and immortality are ‘brought to light.’⁵ For while Christ was on earth, He gave His apostles the words which the Father gave Him ; and He sent them forth to teach all things which He commanded them ;⁶ and not long before His departure, He promised to them the spirit to ‘guide them into all truth.’⁷

¹ 1 Tim. i. 19.

² 1 John v. 6; xix. 34, 35.

³ Articles VI. and VII.

⁴ 2 Tim. iii. 15.

⁵ John xvii. 8; Matt. xxviii. 20.

⁶ 2 Tim. i. 10.

⁷ John xvi. 13.

And therefore the Apostles preached all things necessary; and ‘kept back nothing that was profitable,’ but publicly and privately declared ‘all the counsel of God.’¹

The same necessary things the Apostles also wrote, and caused to be written; in order that they may be taught to all nations ‘even to the end of the world.’ And so there was gradually added to the ancient canon the New Testament: of which the first book was the work of an Apostle; and the second was authorised by St. Peter as ‘the gospel’—which gospel ‘he that believeth and is baptised shall be saved’²—and the third, authorised by St. Paul, says that the writer ‘had perfect understanding of all things from the first;’³ and the fourth was written by the beloved Apostle, that ye might believe and ‘believing might have life;’⁴ as was his epistle, ‘that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.’⁵ The Apostolic Epistles also which were written before St. John’s Gospel give us more light, especially those of St. Paul—whose ‘weighty and powerful letters’ were valued more generally than his sermons⁶—and as both the epistles and the gospels contain many things only useful and not necessary, they were the less likely to omit any one thing needful.

And, therefore, no human additions, or pretended oral traditions, are to be received by Christians as containing more necessary things, or as an unwritten word of God.⁷ We say with Hooker, that ‘the writings of the Evangelists and the Apostles are the foundation of the Christian Faith;’ and that ‘We have no word of God but Scripture;’ and that ‘to urge anything as part of that revealed truth which God hath taught, and not to show it in Scripture,

¹ Acts xx. 20, 27; Gal. i. 8.

² Mark xvi. 16.

³ Luke i. 3.

⁴ John xx. 31.

⁵ 1 John v. 18.

⁶ 2 Cor. x. 10.

⁷ Deut. iv. 2, 12, 32; xviii. 20; Prov. xxx. 6; Rev. xxii. 18.

this did the ancient fathers evermore think unlawful, impious, execrable.'¹

And particularly we reject the so-called ‘unwritten word of God,’ now pretended by a church, which against the testimony of the Jews has added many apocryphal books to the canon: and which, on the ground of its ‘unwritten word,’ has also about 300 years ago² added to the Catholic and Apostolic Faith many novel articles—some of them of prodigious generality—such as, to admit ‘ecclesiastical traditions and all other constitutions of the same church;’ and ‘all other things declared by sacred canons and general councils;’ and one of them virtually renouncing the Scriptures, by its promise never to ‘take and interpret them, except according to the unanimous consent of the fathers;’ one of them acknowledging one absolute antichristian dominion over the whole Catholic Church; and one of them containing ‘blasphemous fables and dangerous deceits,’ opposed at once to Scripture, reason, and the senses of mankind.³

But further, with respect to necessary things, we hold not only the fulness, but the clearness of Scripture. ‘Of things necessary,’ says Hooker, ‘they are in Scripture plain and easy to be understood:’ and so also saith Holy Scripture: ‘Thy word is a lamp to my feet;’ ‘It giveth understanding to the simple;’ ‘The word is very nigh thee, in thy mouth and in thy heart:’⁴ and so speak many similar passages.

And in consequence of this clearness in things necessary, our blessed Lord constantly refers to Scripture as at once and finally settling divers important questions. Thus in His temptation, ‘it is written,’ and ‘it is written again;’ and in His teachings, ‘Doth not the Scripture say?’ ‘Have

¹ Hooker on Justificat. s. 15—Eccles. Pol. book v. sect. 21. b. ii. s. 5.

² A.D. 1564.

³ Creed of Pius IV. New Articles, I. XI. II. X. V.

⁴ Ps. cxix. 105, 130; Deut. xxxviii. 11, 14.

ye not read? ' ' Search the Scriptures; ' ' Do ye not therefore err, because ye know not the Scriptures? ' And similarly the Evangelist writes to Theophilus, that he ' might know the certainty of those things wherein he had been catechised :'¹ and so Paul, as his manner was, on ' three Sabbath days reasoned with them out of the Scriptures; ' and he affirms, that ' Timothy knew them from a child ; '² and that ' all Scripture was profitable ' for divers good purposes, ' that the man of God may be perfect, throughly furnished unto all good works.'³

And, therefore, Christians generally are taught in Scripture to judge for themselves in matters of religion. ' Why even of yourselves judge ye not what is right ; ' ' I speak as unto wise men, judge ye what I say ; ' ' Prove all things. Hold fast that which is good : ' and the Bereans were deemed ' more noble ' than others, because they ' searched the Scriptures daily, whether those things are so.'⁴

Indeed so necessary is it to assume the clearness of Holy Scriptures in fundamentals, that even the patrons of ecclesiastical despotism, and of human infallibility, are forced to build their selfish and unscriptural system upon a few perverted texts—for one example upon Matt. xviii: 17, detached from its context—which texts the unlearned and unstable are taught to ' wrest,' as they do also the other Scriptures, unto their own destruction.⁵

I shall conclude this part by referring the reader to a modern work unanswerably proving ' that Holy Scripture has been since the times of the Apostles the sole divine rule of faith and practice ; '⁶ and by adding the testimonies of a bishop, as eminent for learning and judgment as for genius. ' We are acquitted,' says Jeremy Taylor,

¹ κατηχήθης, Luke i. 4. ² Acts xvii. 2. ³ 2 Tim. iii. 15-17.

⁴ 1 Cor. x. 15; Luke xii. 57; 1 Thess. v. 21; Acts xvii. 11.

⁵ 2 Pet. iii. 16.

⁶ Divine Rule, &c. by Rev. W. Goode.

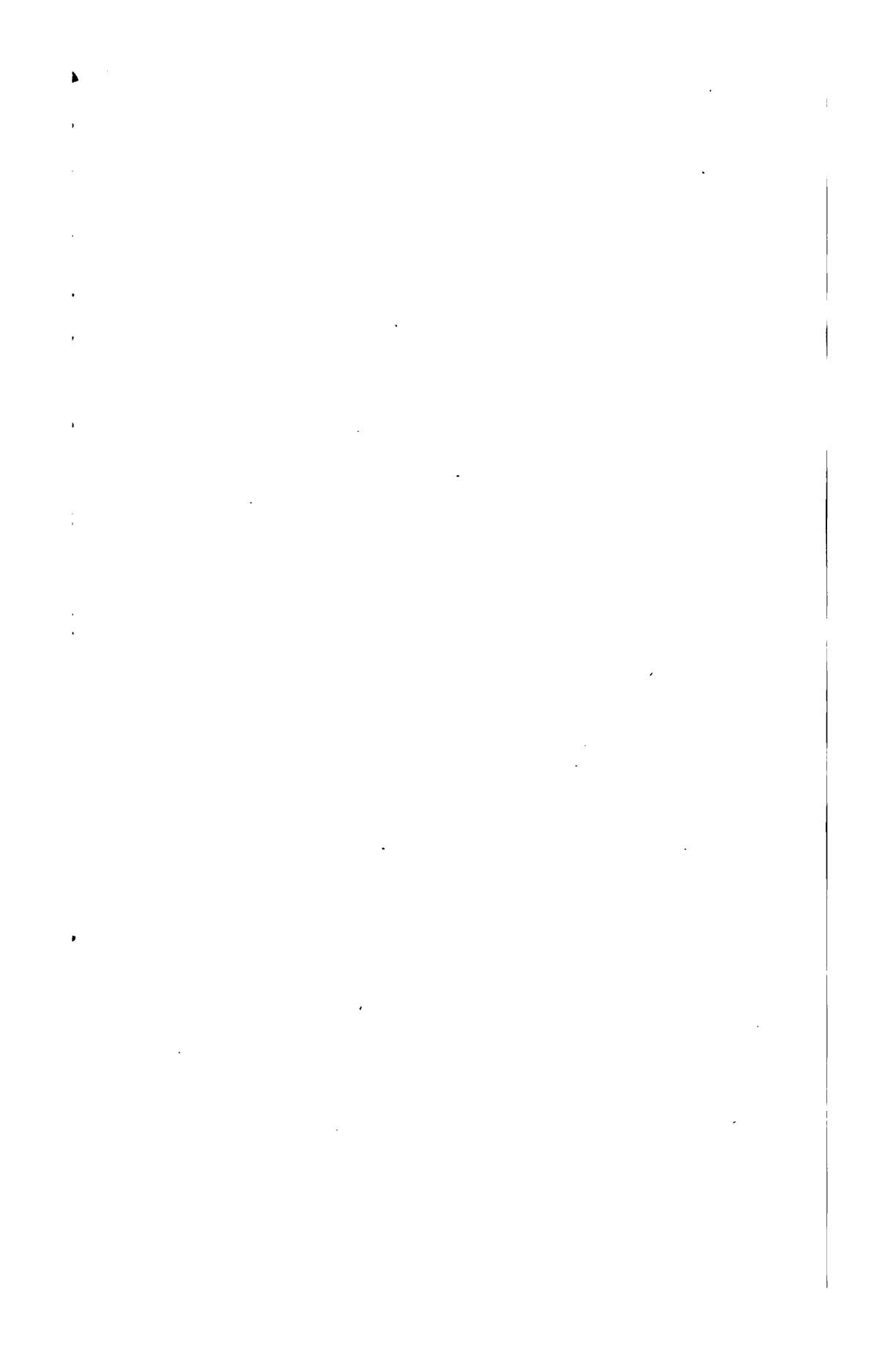
‘by the testimony of the primitive fathers, from any other necessity of believing than of such articles as are recorded in Scripture:’¹ which position he confirms by the saying of the great Basil—‘ It is a manifest falling from the faith, and a clear vice of pride, either to reject any of those things which the Scripture contains, or to introduce anything which is not written :’ and again, after proving that Scripture is a sufficient rule in ‘faith and manners,’ because ‘we have no other,’ and because ‘Scripture says so,’ and because for the grounds of their religion the primitive Church ‘knew none else but the Scriptures ;’ and adding with respect to the interpretation of Scripture, that ‘The fathers say that in such things (in which our salvation is concerned) the Scriptures need no interpreter ;’ and that ‘the way of the ancient and primitive church was to expound the Scriptures by the Scriptures,’ and ‘to expound difficult places by the plain :’ and after a learned treatise on traditions, Bishop Taylor concludes:—‘The consequence of these things is this: all the doctrines of faith and good life are contained and expressed in the plain places of Scripture ; and besides it, there are, and there can be, no articles of faith: and, therefore, they who introduce other articles, and upon other principles, introduce a faith unknown to the Apostles, and to the fathers of the Church.’²

¹ Taylor, vol. viii. p. 24.

² Vol. x. 453.

P A R T I I .

THE SACERDOTAL DOCTRINE
OF THE
LORD'S SUPPER.



CHAPTER I.

ON THE SACERDOTAL DOCTRINE OF THE LORD'S SUPPER.

'The issue of that battle in the English Church will depend very mainly on the issue of that, which is now waged against what is called Sacerdotalism.'—REV. DR. PUSEY, quoted in the 'Charge,' p. 121.

THE Sacerdotal doctrine of the Lord's Supper, as set forth in the 'Charge,' which I have undertaken to examine, is contained in the four propositions following, viz. :—

1. That the consecrated elements, even before or without their deliverance and reception, are the Sacrament ; and, therefore, have, or consist of, both an outward and an inward part.
2. That the inward part of the said consecrated elements, or Sacrament, is Christ's body and blood.
3. That at the Holy Communion the Church presents and offers, or sacrifices, to God Christ's body and blood so present in the consecrated elements.
4. That Christ is to be adored in the consecrated elements, with that divine adoration which is due to him at all times.

The first doctrine is stated in the 'Charge,' p. 49, thus:—
 'We take . . . the elements of bread and wine, and offer some small portions of these elements to our God.'
 'We then consecrate this oblation of bread and wine . . . we bless the elements, or rather He (Christ) blesses them through us. Through such blessing the oblation becomes a Sacrament, and, as such, has not only an out-

ward but an inward part.' And, again, page 51, 'The gifts receive an inward part.'

The second doctrine is set forth in page 50, thus:—'The inward part is that which our blessed Lord took from the blessed Virgin.' And again—'The inward part of the Sacrament of the Lord's Supper is Christ's precious body and blood'—which are 'present without us, and not only in the soul;' are 'present objective—and not subjective—only.'—P. 75.

The third doctrine is taught in page 52, as follows:—'The original words, of which "Do this" is the translation, mean in Alexandrine Greek "Sacrifice this." And in page 57—'The bread and wine become at Holy Communion the body and blood of Christ, and the Church presents before the throne of grace that which is present, viz. Christ's body and blood in the Sacrament, and by such offering pleads with Christ, and through Christ with the Father.'

The fourth doctrine is enforced by the abused authority of an eminent bishop, in page 88, thus:—'Adoration is not due to the consecrated bread and wine, although Christ our Lord (as Bishop Andrews says) in or without the Sacrament is to be adored:' upon which latter extract I may, in passing, observe that unquestionably Christ our Lord is to be adored in both Sacraments, as in morning or evening prayer; but that is a worship vitally different from adoring Him in the consecrated elements: for Sacraments, as was shown in Part I., consist at once of elements and actions and receptions, or ministration: and this simple distinction between elements and Sacraments will get rid at once of a vast multitude of inapplicable quotations, from comparatively modern Anglican Churchmen, and from ancient fathers, all unfairly strung together, like the preceding quotation from Bishop Andrews, by Sacerdotalists as links in their 'Catenæ.'

In order to prevent any doubt or mistake respecting the propositions which are included in the Sacerdotal doctrine of the Lord's Supper, as it is now taught by clergymen of the Established Church, I think it well to state them in the words, not only of the 'Charge,' but of different ecclesiastical authors. Thus :—

In the year 1854 there appeared in the public papers a declaration bearing the signature of the Archdeacon of Taunton, saying, 'I have set out below in eight propositions the doctrine of the Holy Eucharist.'

Of these propositions, four were :—1. That the bread and wine become, by the act of consecration, the outward part or sign in the Lord's Supper.

2. That the inward part or thing signified is the body and blood of Christ.

3. That the outward part or sign, and the inward part or thing signified, being brought together in and by the act of consecration, make the Sacrament.

4. That worship is due to the body and blood of Christ, supernaturally and invisibly, but really, present in the Lord's Supper, under the form of bread and wine.

Again, the same archdeacon was made in May last the channel for conveying to the Archbishop of Canterbury a paper, bearing the subscriptions of himself and Rev. Dr. Pusey, and Rev. Messrs. Mackonochie, Perry, Richards, Skinner, and altogether of twenty-one clergymen, in which, beside upholding, as the 'Charge' does, the doctrine of the Real Presence of Christ's Body and Blood in the consecrated elements; and that Christ is therein to be adored; it is maintained, that 'on earth, in the Holy Eucharist, that same body once for all sacrificed for us, and that same blood once for all shed for us, sacramentally present, are offered and pleaded before the Father by the priest.'

In addition to the four propositions of the Lord Bishop,

the same archdeacon set forth in 1854 a fifth, which appears to be necessarily connected with the said real or essential presence in the elements, viz. 'that the Sacrament, that is, the outward part or sign, and the inward part or thing signified, is given to and received by all who communicate:' and in a sermon upon the Real Presence, preached in or before the said year, he says, that 'the body and blood of Christ, being really present in the Sacramental bread and wine, are given in and by the outward sign to all, and are received by all:' and he also says that this proposition is, 'strictly speaking, not a deduction from the doctrine of the Real Presence, but a part of the doctrine itself;' and, therefore, he 'proposed it to candidates for holy orders . . . as a test of truth of doctrine and soundness of faith,' adding that it is affirmed by Archdeacon Wilberforce 'in at least twenty passages of his work;' and he submits that this test 'is superior, as a test, even to that of the adoration of Christ as really present in the Holy Eucharist.'

Indeed, the necessary connection between the Sacerdotal doctrines of Real and Essential Presence, and of Universal Reception by Communicants, is so manifest, that the ablest advocates of the Essential Presence, such as Thomas Aquinas and Gerson, with a multitude of their followers maintain, that a mouse, or dog, or brute beast, must receive the body of Christ if it eat the Sacrament: which conclusion again the authorised gloss on the Roman Canon Law denies to be inconvenient.

And this necessary and manifest connection between the two doctrines will furnish us with one proof additional, that the Anglican Church utterly repudiates the doctrine of the said Real and Essential Presence in the elements; because of wicked and unbelieving communicants it says expressly, 'in no wise are they partakers of Christ,'¹ as it

¹ Article XXIX.

also testifies more directly against such essential presence —in a passage which no sophistry can ever really answer —by declaring, that ‘the natural body and blood of our Saviour Christ’ (and he has no other body and blood than one) ‘are in heaven, and not here: it being against the truth of Christ’s natural body (i.e. of his actual and only body) to be at one time in more places than one:’ or, in other words, that the said doctrine of Real and Essential Presence is a fundamental or anti-Christian heresy, denying the truth of our Lord’s body, on which rests our salvation.¹

All the five Sacerdotal doctrines were again maintained in a London newspaper of this year,² with the following addition respecting them, and especially respecting the Real and Essential Presence on which the rest depend:—‘This I have been taught by the Church of England to receive and believe most firmly. Take from me my faith in God’s Word incarnate present in the Sacrament, and with it I lose God’s Word written in Holy Scripture. The two go together. Take from me this faith, and with it you rob me of the Prayer-Book and Articles of the Church of England, by robbing them of their claim to be understood in their full grammatical sense.’ Such is a specimen of assertions as imposing as they are utterly baseless, by which the faith of simple and credulous members of the Church is beguiled, in direct opposition at once to the teaching of the Church and of Scripture.

Again with respect to the supposed essential or substantial presence in the elements, which is affirmed in the two first doctrines of the ‘Charge,’³ the archdeacon aforesaid, about 1854, gave a definition of it as ‘spiritual,’ thus:—‘Spiritual, as opposed to carnal, material, i. e.

¹ 1 John iv. 3.

² Letter of Rev. A. M. Mackonochie, in the *Guardian* of Jan. 9, 1867.

³ Pp. 49, 50.

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cognizable by the senses :’ and after a judgment in an Ecclesiastical Court pronounced against his doctrines, a protest was published in 1856, bearing the signatures of Rev. Drs. or Messrs. Pusey, Keble, Neale, Bennett, Williams, Heathcote, and many others, saying ‘that the doctrine of the real presence of the body and blood of our Saviour Christ under the form of bread and wine has been uniformly held as a point of faith in the Church from the Apostolic times ; and was accepted by general councils, as it is also embodied in our formularies’—which statement I meet, as before in Chapter VIII., by saying that we have in our hands all the points of faith professed in and from the Apostolic times, whether by general councils or by the Church Catholic, or by the three principal Churches in the three great districts of Asia, Africa, and Europe : and amongst them all this so-called ‘point of faith,’ or anything at all resembling it, does not once appear. It is not, as was before said, in the Apostolic faith of the Church of Jerusalem, of Alexandria, or of ancient Rome ; nor in that of the first four general councils, of Nice, Constantinople, Ephesus, or Chalcedon—which latter two councils indeed, in accepting the faith of the two former, peremptorily forbade any future addition to it, such as this new and imaginary ‘point of faith ’ would be.

And although the doctrine of the essential presence in the Sacrament was dictated—virtually by his sole authority to the fourth Lateran Council by Pope Innocent III., A.D. 1215—in canons which were not published for centuries ; it was still not publicly admitted into the faith professed by any one Church in the world, till at length in the year 1564 it was imposed as ‘a point of faith’ upon the Roman Church by a second pope, in a new creed or composition of his own. And not only does the Anglican Church directly deny the doctrine of such presence in the

elements as a heresy—in the Rubric aforesaid—but in her three creeds she virtually denies it, by affirming that Christ ‘ascended into heaven and sitteth at the right hand of God, and from thence shall come again—not to all communion-tables at the consecration of the elements, but—to judge the quick and the dead;’ for, as the Apostle teaches, the heavens must receive Christ ‘until the times of restitution of all things.’¹ And one main design of the Eucharist in the meantime is to ‘show the Lord’s death till he come.’²

This Catholic faith of the Church, and of the holy Apostles, Martyrs, Fathers, and faithful, for above 1,500 years, rested upon the infallible testimony not only of Scripture, but of the reason and senses of mankind: upon which latter exclusively is built our faith in the incarnation: and when heresies analogous to this of the essential presence in the elements arose from time to time in the early Church, the orthodox fathers opposed them on the fundamental principle, that the Incarnate Saviour was perfect man, as well as perfect God; and that the properties of his manhood and of his Godhead were essentially and inexchangeably distinguished.

¹ Acts iii. 21.

² 1 Cor. xi. 26.

CHAPTER II.

ON THE TESTIMONY OF SCRIPTURE RESPECTING THE SUPPOSED ESSENTIAL PRESENCE IN THE ELEMENTS.

'If any man shall say unto you, Lo, here is Christ, or there; believe it not.'

Matt. xxiv. 23.

IN the First Part, we proved from a wide examination, that no such doctrine as the substantial or essential presence of Christ's body in the elements—on which hang all the other Sacerdotal doctrines of the Lord's Supper—can be proved by Holy Scripture: a position admitted even by the most learned and acute doctors in the Roman Church, who confess that the Scriptures alone, without the declaration of the Church, cannot enforce the admission of their doctrine: 'and this,' says their greatest controversialist, 'is not altogether improbable;' of which he gives himself a very striking illustration, for in attempting the proof from the word of God, in a whole chapter, he says:—'The first argument is taken from those words of the Lord, "Take, eat; this is my body;"' and this first argument is followed by no second, in the whole and only chapter on the subject consisting of five columns folio!¹

The Scriptures indeed confessedly abound in figurative language, like the text just quoted: for all Biblical readers must remember the figures of the Good Shepherd, the Way, the Vine, the Door; and the good seed, the field, the tares, the reapers; and the salt of the earth, the city

¹ Bellarmin. de Euchar. lib. iii. c. 23 and 19.

on a hill, the light of the world ; and that God is a consuming fire, and Herod was a fox, and the Baptist was and was not Elias. Its prophecies also in this respect generally resemble the first prophecy of grace :¹ and even its precepts occasionally are expressed in figures. Thus —‘Beware of dogs ;’ and of ‘wolves in sheep’s clothing ;’ and of the ‘leaven of the Pharisees ;’ and, Cast not ‘your pearls before swine,’ and, ‘Have salt in yourselves ;’ and eat the ‘living bread,’ and drink the ‘living water.’

But the principle of figurative description applies especially to Sacraments, which themselves are signs or figures. Thus Circumcision ‘is my covenant ;’² and the Lamb ‘is the Lord’s Passover ;’³ and ‘the Rock was Christ ;’⁴ and a man must be ‘born of water and of the Spirit ;’⁵ and the cup ‘is the New Testament in my blood’⁶—as Moses had similarly said, ‘Behold the blood of the Covenant’⁷—and the cup is ‘the communion of the blood of Christ ;’ and ‘We being many are one bread :’⁸ and not one of them all is a figure more manifest and intelligible than ‘This (bread) is my body,’ which we are now told the Church in her doctrine concerning the true presence takes ‘as her immovable foundation.’⁹

We may assume then, that the doctrine is without any proof whatever from Scripture.

As to arguments from Scripture against an imagination comparatively novel, as well as monstrous, many are not reasonably to be expected : still that Scripture is not altogether without them may appear from a hasty review of a couple of dozen texts following, which shall be quoted in their regular order to the end of this chapter.

1. **Mattheu xv. 17.**—‘Whatsoever entereth in at the mouth goeth into the belly, and is cast out into the

¹ Gen. iii. 15. ² Gen. xvii. 10, 14. ³ Exod. xii. 11. ⁴ 1 Cor. x. 4.

⁵ John iii. 5. ⁶ Luke xxii. 20. ⁷ Exod. xxiv. 8. ⁸ 1 Cor. x. 16, 17.

⁹ Palmer, quoted in appendix to ‘Charge,’ p. 154.

draught.' Here manifestly the gross and offensive conclusion is only chargeable upon the advocates of the substantial presence in the elements, who cannot escape it ; for they cannot say, when the Lord's body leaves the elements, into which by consecration they suppose it to be brought.

2. Matthew xxiv. 23.—'If any man shall say unto you, Lo, here is Christ, or there ; believe it not.' There is no exception here in favour of men who say, that Christ is both here and there, or in a thousand places at once ; and at the same time ask you to disbelieve your own senses and reason, when believing their words.

3. Matthew xxiv. 26.—'If they shall say unto you, Behold . . . He is in the secret chambers ; believe it not.' If they say then He is really locked up in that pyx, or 'secret chamber ;' or secretly veiled and hidden in that wafer ; believe it not, for they say what is manifestly untrue.

4. Matthew xxviii. 6.—'He is not here ; for He is risen.' The angel's argument assumes, that the natural body and blood of our Saviour Christ, which were then risen from the sepulchre, were, therefore, not there ; or that it was 'against the truth of Christ's natural body to be at one time in more places than one : ' and the Anglican Church expressly adopts, and its clergy subscribe to, the principle of the angel's argument.

5. Mark xiv. 7, 8.—'Ye have the poor with you always . . . but me ye have not always. She hath done what she could. She is come aforehand to anoint my body to the burying.' That is, after my burial and departure ye have not my body always with you, 'whenever ye will : ' though, according to my Godhead, as He elsewhere said, 'I am with you alway, even unto the end of the world.'¹

¹ Matt. xxviii. 20.

6. Mark xiv. 23, 24.—‘And they all drank of it. And He said, This is my blood of the New Testament, which is shed for many ;’—i.e. they first received the cup, and afterwards there followed the words of consecration. Therefore, when they drank the cup, there was no essential presence of Christ’s blood or body (even upon Sacerdotal principles) therein ; or anywhere except in the place where Jesus was then sitting amongst them.

7. Luke xxiv. 39.—‘Behold my hands and my feet, that it is I myself: handle me and see, for a spirit hath not flesh and bones, as ye see me have’—i.e. after His resurrection, Christ’s immortal body still consisted of flesh and bones just as before ; and of this the senses were the judges. We are not, therefore, to believe the substantial presence of His body, flesh and bones, or, in the words of the catechism of the Council of Trent, that ‘the bones, nerves, and whatever things pertain to the perfection of a man . . . are here truly present,’ in opposition to the testimony of the senses in ten thousand living witnesses daily : nor need we be altogether surprised, that in the English translation of that catechism, by a professor of the Royal College Maynooth,¹ the words ‘bones and nerves’ should be twice deliberately omitted.

8. Luke xxiv. 50, 51.—‘And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.’ Therefore with the same body, which was ‘seen of them forty days’² after His resurrection, and which they saw and handled with its ‘bones and nerves,’ he was ‘carried up’ into heaven, and sitteth at the right hand of God : and any supposed body, which, when essentially present, cannot

¹ By Rev. J. Donovan, in section xxxiii. chap. iv. on the Eucharist.

² Acts i. 3.

now be handled or seen, is not the real body of the Lord Jesus Christ, but an unsubstantial phantom of the imagination.

9. John i. 14.—‘The word was made flesh, and dwelt among us, and we beheld His glory’—i.e. when the Incarnate Word of God dwelt among men before His passion, they beheld His glory which was manifested even in His state of humiliation. How much more then in His state of exaltation must His glory, as of the only begotten of the Father, be ‘beheld,’ if he really, according to the flesh, dwell among us : and how little is this pre-eminent glory beheld in the lifeless creatures of bread or wine, which manifest no glory at all, and which may even be subjected to the vilest indignities !

10. John vi. 53.—‘Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.’ This was spoken long before the institution of the Eucharist, and it could not allude to the eating of Christ’s flesh substantially, to do which, in any manner at all, would be flagitious.¹ It therefore applies only to receiving the Mediator, ‘the man Christ Jesus,’² spiritually ; or by his Godhead, and spirit, and grace—as ‘righteous’ Abel received him ; and as did holy men under the Old Testament, who had life in them through Christ, and by faith, thousands of years before the Incarnation.

11. John vi. 62, 63.—‘What and if ye shall see the Son of Man ascend up where He was before ? It is the spirit that quickeneth ; the flesh profiteth nothing : The words that I speak unto you, they are spirit, and they are life.’ They could not then eat Christ’s flesh really and substantially, because Christ’s body would ascend up and go away : and further, if, as the carnal Capernaites supposed, ‘His flesh’ was literally to be eaten,³ or if⁴ (as

¹ Augustine, ‘flagitium et facinus.’ ² 1 Tim. ii. 5.

³ John vi. 52.

⁴ Decret. de Consecr. dist. ii. c. xlvi.

the Pope and Roman Council compelled Berengarius to swear) His body in the sacrament ‘is torn by the teeth of the faithful,’ this would be useless as well as criminal, for ‘the flesh profiteth nothing.’ The words of Jesus, therefore, were ‘spirit and life,’ or only spiritually, and so savingly, to be understood.

12. John xii. 26.—‘Where I am, there shall also my servant be.’ The word in the original means, in some other Scriptures, ‘wheresoever;’ and it is so translated in Matthew xxiv. 28, and virtually so in Rev. xiv. 4: and then we might argue that, as Christ’s servant is not on the table, or in the elements ‘hyperlocally,’ Christ’s humanity is not there.

13. John xvi. 7.—‘It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you:’ that is, as in John vi. 63, the expediency of His going away arose not from the substantial though invisible return of His body to the elements—for ‘the flesh profiteth nothing’—but from the gift of the spirit that quickeneth, which ‘Jesus, being by the right hand of God exalted, sheds forth’ as a Comforter—or ‘advocate’ as the original word means—to ‘convince the world of sin, and of righteousness, and of judgment.’—Ver. 8.

14. John xvi. 28.—‘I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.’ He came into the world and abode there, according to His manhood, above thirty years; and according to the same manhood He went to the Father and left the world: and, therefore, is not still in the world daily in every place where the Sacrament is administered, but still with the Father.

15. John xvii. 24.—‘Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given

me.' Therefore they who are His, when present with Him, would behold His glory ; and when, after His ascension, He shall come—as the Creed says, 'to judge the quick and the dead'—ten thousand of His saints shall be with Him, and see His glory : for 'the Father hath committed all judgment unto the Son, that all men should honour the Son as they honour the Father.'¹

16. John xx. 17.—'Touch me not; for I am not yet ascended to my Father.' And how could she touch Him after His ascension ? just as she could eat him, spiritually, and by faith ; and so Augustine explained both figures : 'Ascend and touch 'Him ; 'Believe, and thou hast eaten.'

17. Acts iii. 20, 21.—'He shall send Jesus Christ, which before was preached unto you : whom the heaven must receive until the restitution of all things.' This restitution of all things confessedly has not yet come : therefore the heavens still receive Him according to His manhood : and therefore God does not send Him again to earth at every celebration of the Eucharist.

18. Acts vii. 48.—'The Most High dwelleth not in temples made with hands :' and therefore He dwelleth not in wafers made with hands, and then consecrated by a few words of the priest : so that even Demetrius and his craftsmen could not make and multiply dwelling places for their God with nearly the same speed or facility.

19. 1 Cor. x. 3.—'And did all eat the same spiritual meat.' This was quoted in the first part with the interpretation of Augustine, that they ate the same spiritual meat that we do ; and this is confirmed by ver. 4—'And did all drink the same spiritual drink : for they drank of that spiritual Rock that followed them, and that Rock was Christ.' That is, they ate and drank the body and blood of Christ spiritually and by faith—though under an

¹ John v. 22, 23.

inferior dispensation—before His Incarnation, as faithful Christians now do more advantageously.

20. 1 Cor. x. 16, 17, and xi. 26–28.—By referring to these texts, the reader will find the Sacramental symbol after consecration called ‘bread’ five times by the Apostle in two successive chapters: therefore the substance of bread remains, as Anglican Sacerdotalists admit: and, if so, the substance or essence of Christ’s body cannot possibly be in the elements, according to the most learned Roman doctors, who by the real presence understand ‘a corporal presence to the exclusion of all other substances’: ¹ and their ablest controversialist argues respecting the text ‘This is my body,’ ‘It cannot possibly be that one thing is not changed, and yet is made another, for it would be itself and not itself:’ and, ‘Therefore it is impossible that the proposition be true, in which the subject is taken for bread and the predicate for the Body of Christ; for bread and the body are things most different.’ ²

21. 1 Cor. xv. 25.—‘He must reign till He hath put all enemies under His feet.’ Therefore, until the final subjugation of His enemies, ‘He must reign’ in glory: and therefore He does not come to earth ten thousand times a day to be ‘torn by the teeth of the faithful,’ or literally eaten by the wicked, or possibly by dogs and vermin: or to suffer indignities painful to mention, and yet discussed in the authorised Rubrics of the Mass.

22. Phil. iii. 20, 21.—‘For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body.’ We look for Him visibly coming from heaven at the resurrection with a glorious body; and we believe that our vile body will then be fashioned like unto it: and, therefore, we believe

¹ Wiseman on the Euch. p. 304.

² Bellarm. de Euch. lib. iii. c. xix.

not that He descends from heaven daily, and is imprisoned in lifeless elements : nor will the multiplication of such explanatory epithets, as hyperlocal, ineffable, supernatural, at all remove, as we shall see more fully in the next chapter, the clear contradictions arising from supposing a real human body to be substantially in a thousand places at once, or overthrow the most evident intuitions of the senses and the mind. Our bodies, we believe, will not ever be simultaneously multipresent, invisible, impalpable, unorganical, or bereft of motion and of sense, as His glorious body—to which ours will be like—is in the elements vainly and arbitrarily supposed to be.

23. Col. iii. 1.—‘Seek those things which are above, where Christ sitteth on the right hand of God.’ Here *ἄνω*, ‘above,’ means a place locally superior and remote ; and it applies not to the supposed substantial Presence of Christ’s body in a wafer on the Lord’s table beside us. Indeed, this is made clearer in ver. 2, by the addition of the negative, ‘not on things on the earth ;’ even though they be consecrated elements in the Eucharist.

24. 1 John i. 1 and 3.—‘That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life ; that which we have seen and heard, declare we unto you.’ The substantial presence of the Redeemer’s body on the earth was from the beginning to be believed exclusively upon the evidence of the senses : and, therefore, men cannot believe the same substantial presence now in the elements, in opposition to the clearest evidence at once of the senses and understanding; without abandoning the first ‘principles of the doctrine of Christ,’ and all the evidence for the Saviour’s death, resurrection, ascension, and every other article of the Christian faith.

25. 1 John iv. 3.—‘Every spirit that confesseth not

that Jesus Christ is come in the flesh is not of God : and this is that spirit of antichrist, whereof ye have heard that it should come ; and even now already is it in the world.' Before St. John wrote, the Gnostics or Docetæ denied that Christ was come really and substantially in the flesh; and, after the time of John, Marcion and many others, and even in the twelfth century the Cathari, denied it too : but the doctrine of the Gnostics and other early heretics were not more plainly untrue, than that of those whom Hooker calls 'Marcionites by inversion ;' for as Marcion thought Christ seemed to be man but was not, so they think that Christ in the elements seems not to be man and yet is. But I have dwelt sufficiently on the arguments from revelation, and shall proceed in the next chapter to consider the impossibility of the supposed Substantial Presence, upon the first principles of all our knowledge respecting body and its qualities, and even respecting revelation itself.

CHAPTER III.

ON THE ABSOLUTE IMPOSSIBILITY OF THE SUPPOSED
ESSENTIAL PRESENCE IN THE ELEMENTS.

'The Catholic faith has always acknowledged in Christ, after the Incarnation, two entire and perfect natures—the divine and human . . . and that the human is, and was, of the same species with ours.'—BELLARMIN.
de Christo, lib. iii. c. ii.

To declare the impossibility of an essential presence of Christ's body in the elements, I shall place in the foreground the observations of the judicious Hooker, viz. :—
 'Nothing of Christ which is limited, nothing created, neither the soul nor body of Christ, and consequently not Christ as man, or Christ according to His human nature, can possibly be everywhere present':¹ and again, 'The substance of the body of Christ hath no presence, but only local.' And again, 'There is no proof . . . that Christ had a true body, but by the true and natural properties of His body, amongst which properties definite or local presence is chief.' And again, 'If His majestical body have now any such new property, by force whereof it may everywhere really even in substance present itself, or may at once be in many places, then hath the majesty of his estate extinguished the verity of His nature.'² Hooker also, as before said, describes the advocates of this substantial or essential presence in the elements, or of a presence therein not local, or of the simultaneous multipresence of Christ's glorified body, as 'Marcionites by inversion!'

¹ Eccles. Pol. b. v. s. lv.² Ibid.

Hooker, then—‘ that learned man of deep thought’¹—agrees herein with the Anglican Church:² and the two together ought to settle the question of substantial multipresence with churchmen, so far as mere authority can settle it.

It is well, however, to state, for various minds, various arguments confirmatory of Hooker’s position: for if it be indeed established, it at once disposes of all the other Sacerdotal and dependent doctrines.

First, then, I observe that the substantial or essential presence or absence of a real body can be established only by the senses: which are to man, indeed, the first sources of all knowledge, and they are uniformly appealed to by Scripture.

Thus it was by miracles, cognisable by the senses, that Christ first ‘ manifested forth His glory, and His disciples believed on Him’;³ and if He had not done amongst them such visible ‘ works as never man did, they had not had sin’ in rejecting Him.⁴ It was, again, by a reference to what they heard and saw, that He convinced the disciples of the Baptist:⁵ and it was the evidence of sense that the Apostles also fundamentally built on:—‘ That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life . . . That which we have seen and heard declare we unto you.’⁶

That our Saviour Christ, the Son of God, was really incarnate and made man, and suffered, and was crucified dead and buried, were truths all proved by the senses only. His resurrection, too, was similarly established by Himself;⁷ and even Thomas was, by the senses, recovered from his unbelief.⁸ Upon the same ‘ immovable founda-

¹ Locke.

² Rubric at end of Communion Office.

³ John ii. 11.

⁴ John xv. 24.

⁵ Matt. xi. 4, 5.

⁶ 1 John i. 1, 3.

⁷ Luke xxiv. 39.

⁸ John xx. 27.

tion,' the Catholic Church has since believed, that Christ, in rising, 'took again His body with flesh, and bones, and all things appertaining to the perfection of man's nature; wherewith He ascended into heaven: and there He sitteth with the same body glorified (until the restitution of all things or) until He return to judge all men:¹ and until His said return, 'the natural body and blood of our Saviour Christ' are in heaven, as Scripture tells us; and they are 'not here' in the elements, as the same senses incontrovertibly establish.

All our knowledge of the essential qualities of body, as of body itself, is derived exclusively from the senses, by an ultimate law of belief acting in all men, in all places, and at all times; and only disputed by sceptics—who have themselves been overborne by the evidence—or by the 'vain babblings and oppositions of science, falsely so called,' introduced into religion, against the emphatic caution of the Apostle.²

This principle of belief is not demonstrable, but intuitive; and it is, therefore, superior to demonstration, which latter requires intuitive evidence for every one of its steps: and if disputes against such intuitive principles be once admitted, arguments would be endless, and all conclusions be suspended, or universal scepticism be the result.

The senses, then, infallibly teach us, that body exists only with its essential qualities—such as those of extension, figure, and occupation of place—and that if you deny to any imaginary body extension, figure, and occupation of place, you thereby deny its existence.

If, then, it be pretended, that in the consecrated elements there be hidden any body, not only invisible and impalpable, but unextended also and unfigured, and not locally in place; then that pretended body is certainly

¹ Article IV.

² 1 Tim. vi. 20, 21.

not Christ's real body, but a vain imagination, or an idol which is 'nothing in the world.'¹

It was from questioning this intuitive testimony of the senses, that those ancient heresies respecting Christ's body first arose, which the beloved Apostle opposed so zealously.²

The Gnostics and Docetæ, in the lifetime of the Apostles, and afterwards Cerdo, Marcion, Bardesanes, Tatian, Basilius, Valentinus, Apollinaris, Manes; and afterwards the Priscillianists, Messalians, Euchites, and many others, including the Eutychians; and, later still, the Cathari in the twelfth century, denied that Christ had a true human body, chiefly on the ground of His Godhead. But the orthodox Fathers refuted them by the evidence of the senses; which was first given to the Apostles, and by the Scriptures testified to us: and when some heretics maintained an essential change in our Lord's body at His resurrection or ascension, one eminent Father, as we shall see hereafter, affirmed that Christ, 'when He gave His body immortality, took not away its nature;' and another successfully established, that Christ has now a real body, in heaven, as He had on earth; and even Bellarmine admits, as a point of Catholic faith, that the human nature of Christ 'is, and was, of the same species with ours;' and we know that—as the 'Charge' rightly says—man 'is not a phantom: he has a real material body, by which he enters into the world of sense, and becomes visible.'³

As to the comparatively modern fancies of a substantial body being present without accidents; and in a place, but not there locally; or that the presence of Christ's body 'is not that of an organised body, or of a material character,'⁴—so that our Blessed Lord has at once a body organical in heaven, and on earth 'not organical'—that

¹ 1 Cor. viii. 4.
³ P. 31.

² 1 John iv. 2, 3; John i. 14.
⁴ Charge, p. 88.

is, without organs, or members, or disposition, or distance of parts ; so that, as even the authorised Gloss upon the Roman Canon Law incredulously says, ‘Where His foot is, there would be His nose : *quod non credo !*’¹ and that His non-organical body is on the earth at once upon 10,000 altars, and therefore divided as often from itself ; and brought to the elements by consecration from heaven by as many contradictory motions :—all such new devices seem to have been as much beyond the imaginations of ancient heretics, as of unlearned apostles ; and to have been the marvellous inventions of subtler wits, whose great aim, amidst all the perplexing confusion, was however intelligible—viz., to induce man to worship the work of men’s hands when consecrated by their own breath ; and to give to the priesthood a power superior to Omnipotence.

This implied division of our Lord’s body from itself, indeed, has so much perplexed the acutest advocates for the Substantial Presence, that even the ‘angelical Doctor’ Aquinas, and the schoolmen after him, admit the absolute impossibility of His body and blood being at once locally in more places than one : and thence their jargon of a Substantial Presence in the elements, but not in them locally—i.e. they are indeed there, and ‘they must be there ;’² but then not as in a place—a position, indeed, harder to understand than to answer.

There is a doctrine also superadded to the Substantial Presence by the Council of Trent—viz. that this presence of our Lord’s body is not only in the whole consecrated elements, but in every part thereof ; and therefore the infinity of parts in each of the elements would infer in a single Church an infinity of bodies, each of them outside the other : an imagination which Augustine of old

¹ Decret. de Consecr. dist. ii. in can. lxxviii. : *Ubi pars est corporis, est et totum.*

² Rev. Dr. Pusey.

strangely anticipated, when he observed of bodies that, from their innumerable parts, ‘none can be whole everywhere :’ and that whatever body occupies a place, ‘it so fills the same place, that in no part of it is the whole.’¹ But any objections, to protect Christians from such imaginations and their results, are now, conveniently, by Sacerdotalists designated as ‘floods of blasphemy against holy truth.’²

The impossibilities in this case multiply upon the least reflection. Thus, each loaf consecrated might possibly be as large as our Lord’s glorified body : and if so, His really human body might exist at once in 10,000 places in its full dimensions. Indeed, it has been said, that if a priest ‘with intention’ pronounce the words of consecration looking at a whole market of bread, every loaf therein would become a sacrament, with the same inward part : and thus Sacerdotalism would surpass in extravagance even Eutychianism ; for Eutyches, in maintaining the ubiquity of our Lord’s body, did not thereby either multiply it or divide it from itself.

The power of working miracles, though insinuated, is not a satisfactory explanation of such imaginations. The ‘Charge’ says:—‘The assumption that the successors of the Apostles do not possess such a power lacks all Scriptural authority. If miracles are not worked among us, this would be sufficiently accounted for . . . by a want of faith in the one invisible miracle-worker.’³ It reminds us also of ‘the instrumentality of man, which God has been pleased to take up into, and to employ in, the supernatural order.’⁴ But if this be applied to the supposed supernatural effects of consecration, it may be answered, that all the miracles recorded in Scripture were visible ; and not one is mentioned against or without the evidence of

¹ Epist. 3 Volusiano. ² Preface to Sermon by Rev. E. B. Pusey, in 1843.
³ P. 42. ⁴ P. 58.

sense : and all Fathers, who wrote treatises upon them, never once mention this most marvellous miracle of all ; which is, indeed, strikingly distinguished from all others by the utter absence of any evidence whatever.

Equally vain is an appeal to the Omnipotence of God, which was called of old ‘the sanctuary of heretics :’ for thus men might feign, as a Father said, ‘*quid vis,*’ whatever you please, of God : and so, for example, the Arians did feign, that the Omnipotent could make Christ, a creature, to be God.

But the answer was, and is, that Omnipotence cannot make false things not false, or two contradictory propositions to be true together : and in this case the contradictions are endless : such as, that Christ’s human body should be one, and yet in many places, and consequently not one : or should be on the right hand and left, or above and below itself. For the Catholic faith is, that the human nature of Christ ‘is, and was, of the same species with ours.’¹ Nor can Omnipotence cause, that the same one body should be here organical, and there ‘not organical ;’ or that it should occupy an entire loaf, and yet be whole in every part thereof ; or be at once circumscribed, and yet present substantially beyond its outer surface ; or be in one place visible, and solid, and extended, and at the same time in another invisible, impalpable, and unextended ; or be moved with the contradictory motions of the elements ; and pass by itself, and yet at the same time be not moved at all ! These, and many other consequences of this substantial presence, are evident and direct contradictions : and if so, as Roman doctors admit, they are beyond the limits of Omnipotence—which cannot make anything false and true, or to be and not to be, at the same time.

But we may add to the absolute the moral impossibility,

¹ Bellarm. lib. iii. ; de Christo, ch. ii.

that Christ's glorious body should be subject to the grossest indignities, from which it cannot protect itself: for it is maintained, that His body can never be separated from the forms as long as the forms remain: and so His glorious body must remain under the forms motionless, and (as is also admitted) senseless, or blind, deaf and dumb; or as one of the idols described in Psalm cxv. 5-8; and thus that it is with the elements—as Berengarius was forced to swear—‘torn with the teeth of the faithful;’ or, as Aquinas holds, although a dog should eat the consecrated host, still the substance of Christ's body does not cease to be under the forms; or, as the Roman Missal supposes, it may be received by a mouse, or a fly or something poisonous may fall into the blood, and vomiting may be caused. Such are only some of the indignities, which would result from the substantial presence when followed by that substantial eating, which was imagined first by the Capernaites,¹ and was characterised by Augustine as a flagitious crime.

The Scriptures sometimes quoted by Sacerdotalists, in opposition to the texts in Chapter II., and for these contradictory imaginations, are vain. For example, after His resurrection it is said, ‘Jesus came amongst His disciples, when the doors were shut:’ on which Jerome's reasonable reflection was, that they opened, or ‘the creature yielded to the Creator.’ Apostles similarly went out of prison where the doors were shut, when the Angel of the Lord opened them;² and Peter went into the city with an angel through the iron gate, because it ‘opened to them of its own accord.’³ It is assumed also, without any authority, that our Lord's body passed through the great stone at the door of the sepulchre; but an angel ‘rolled back the stone from the door’: ⁴ and as to Christ's

¹ John vi. 52.
² Acts xii. 10.

³ Acts v. 19.
⁴ Matt. xxviii. 2.

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walking upon the sea (which is also quoted), it neither involved any contradiction, nor was it at all the most wonderful of the Lord's visible miracles ; but was much surpassed in wonder, if the comparison be admissible, by the miracle just preceding it, in the same chapter, which implied creation.¹

Finally, we are reminded by Sacerdotalists of the parallel doctrines of the Trinity and Incarnation : but the former is a doctrine respecting persons spiritual and infinite—a doctrine only above reason, and not opposing any clear testimony either of reason or of sense : and for the latter, as the Athanasian Creed reminds us, every one finds a parallel in his own experience ; for his soul and flesh is one man, without any conversion of natures or any confusion of substance : and so also ‘God and man is one Christ.’

I might now proceed to the consideration of the remaining doctrines already mentioned—viz. of the offering or presenting Christ's body and blood to the Father ; and of the adoration of Christ in the consecrated elements ; to each of which I hope to give a chapter hereafter. But having already, I hope, removed the foundation of both doctrines—viz. the essential presence—it may be well, first, to hear the proofs of the Sacerdotal doctrine brought forward in the ‘Charge,’ of which the chief, and the most frequently and variously repeated, is ‘the clear testimony of the undivided Church.’²

¹ John vi. 9-13.

² P. 60.

CHAPTER IV.

ON THE TESTIMONY OF THE UNDIVIDED CHURCH.

'I neither ought to produce the Council of Nice, nor you that of Ariminum, as if to prejudge the question. I am not bound by the authority of this, nor you of that. By authorities of the Scriptures, witnesses not peculiar to any, but common to both, let thing contend with thing, cause with cause, reason with reason.'—AUGUSTIN. *Contra Maximin.* lib. iii. c. xiv.

THE 'Charge' relies mainly for the proof of its Sacerdotal doctrines upon the testimony of the ancient undivided Church, or of the Early Fathers; or on both testimonies, under the name of the ancient doctrine, or the consentient teaching of Catholic antiquity.

Thus it says, 'How much has God provided, by way of preparing the mind and heart to receive all such doctrine, and so to accept the clear testimony of the undivided Church?':¹ and, again, it represents the Church of England as 'resting her claims both on authority, and on her oneness in doctrine with the undivided Church';² and, again, it recommends a Church policy 'which shall claim allegiance to our Church, as representing the faith and practice of undivided Christendom';³ and it says to the diocesan clergy, 'You should appeal, as your Church would herself guide you to do, to the teaching of the Primitive Church';⁴ and it affirms that Bishop Wilson laid down this canon of Scripture interpretation—'To understand the Holy Scriptures aright, is to understand them as the Primitive Church did'.⁵

So also of the Fathers it is said, 'The fact that such

¹ P. 60. ² Pp. 108, 109. ³ P. 113. ⁴ P. 119. ⁵ P. 70.

teaching is the teaching of the ancient Fathers of the undivided Church has ever been considered . . . a proof, that it is the very doctrine of the Church of England.¹ And the teaching of both the Early Church and Fathers is also included under words more general: thus it says, that more ‘ought to be done than to appeal to the consentient teaching of Catholic antiquity,’² and that our Church ‘retains the ancient doctrine of consecration.’³

Before considering the importance of the supposed testimony of the Early Church and Fathers in support of a manifest impossibility—and without or against the authority of Scripture—it may be well first to state the view of one of the acutest thinkers that England ever bred, on the supposed case of even a direct revelation appearing to contradict our clear intuitions. ‘No evidence of our faculties,’ says Locke, ‘by which we receive such revelations, can exceed, if equal, the certainty of our intuitive knowledge:’ and, again, ‘We can never assent to a proposition that affirms the same body to be in two distant places at once, however it should pretend to the authority of a divine revelation: since the evidence, first, that we deceive not ourselves in ascribing it to God, and secondly, that we understand it right, can never be so great as the evidence of our own intuitive knowledge, whereby we discern it impossible.’⁴

Let us, however, consider directly the weight, upon this question, of the alleged testimony of the undivided Church, and of the Fathers.

But, first, I shall give the conclusion of Bishop Jeremy Taylor, after an elaborate discussion of the supposed testimony, which was briefly this—that the consent of the Catholic Church ‘cannot go far. It can be instanced but in three things: in the creed, in ecclesiastical govern-

¹ P. 69.

² P. 70.

³ P. 74.

⁴ Locke on Human Understanding, book iv. c. xviii. s. v.

ment, and in external forms of worship and liturgy : ' or, in other words, it cannot be instanced in favour of any of the Sacerdotal doctrines. Mr. Keble, indeed, correctly sums up Bishop Taylor's view thus :—' That, in practical matters, it (tradition) may be verified ; but in doctrinal, with the exception of the creed, it cannot :'¹ and the only reason, why it can be verified in the case of the creeds, is stated in Article VIII., because 'they may be proved by most certain warrants of Holy Scripture : ' which fail, as we have seen, to prove—as the Catholic Church and Early Fathers will be also found to do—any one of the Sacerdotal doctrines of the Eucharist.

The manner in which the Early Church, as distinct from individual Fathers, is supposed to testify, is by her alleged Traditions, and by Councils, each of which shall now be considered in order.

And, first, as to alleged apostolic traditions :—Many of them, once received, have long since been generally, if not universally, abandoned ; others were manifestly untrue ; others were maintained by heretics ; and others were traced up to only a single author. Thus Papias, on the ground of an apostolic tradition, led the Church generally, for two hundred years, to believe in the Millennium ; which was afterwards almost universally abandoned. Again, on the question of rebaptising, Stephen claimed a tradition, which Cyprian disowned : Augustine also maintained an apostolic tradition for Infant Communion, once universally received and then universally abandoned. Two opposite traditions, again, for Easter day were held in the east and west, up to the Council of Nice. In the century next to the Apostles, a tradition reached Irenæus, that Christ died at nearly 50 ; and another convinced Clement of Alexandria, that he preached scarcely more than one year. The 'Canons of the

¹ Quoted in Goode, vol. iii. pp. 451, 453.

Apostles' were once deemed an apostolic tradition ; and now it is confessed that about three dozen of them, at least, are spurious.

Again, the Assumption of the Virgin is a tradition virtually resting on the authority of Augustine ; and the chrism in baptism on that of Jerome. Traditions too were so many, that it was admitted of old, that they could not be numbered. Heretics alleged them against the true faith : and the Church of Rome, their professed guardian, was so misled by them, even respecting the canon of Scripture, that she rejected the 'Epistle to the Hebrews' for some centuries ; and after many more admitted the 'Apocrypha' : and, certainly, her traditions are very questionable for bowing down to graven images ; or for praying to angels, and to men and women departed ; or for the denial of the cup to lay people ; or for divine service in an unknown tongue—all against 'most certain warrants of Holy Scripture.'

In our Saviour's time, we find this testimony of tradition set up by the Pharisees, who said, that the Cabala came to them from Moses ; and a large collection of them was afterwards published in the Talmud. Such traditions, very much in their own keeping, gave them, of course, an undefined authority over the people, so that they claimed dominion over their faith :¹ but while Christ and His Apostles never once admitted them, He refuted their patrons conclusively out of Scripture.² And just so it must be to-day, when doctrines manifestly untrue are upheld on the evidence of tradition.

Secondly, with respect to Councils, the Roman doctors who most build on them say, that many General Councils erred, or were heretical, when not confirmed by the Pope : and the Pope himself may evidently be a heretic ; for

¹ John vii. 48, 49.

² Mark xvii. 5-13 ; Matt. xv. 2-9.

Liberius the Arian was so, and Honorius was, for heresy, denounced by a General Council. The four first General Councils, indeed, declared the baptismal faith rightly : but one, as large as any of them, at Ariminum was Arian ; and a Council of Antioch declared against Athanasius ; and the second Council of Ephesus decreed for Eutyches ; and the second Council of Nice for idolatry. Some of them, too, contradict others ; and the acts of some have been confessedly corrupted, for which there were abundant opportunities. Finally, one of the greatest divines of all antiquity (Nazianzen), intimates, that he never saw any good result from Councils ; and that they rather increased evils than corrected them.

Therefore, the Scripture teaches us to judge, as ‘wise’ or rational men, by Scripture, and to ‘prove all things,’ independently of either traditions or Councils :¹ not however rejecting, but thankfully using, all the helps and teachers which Providence gives us. In our learning of mathematics, a teacher begins with evident axioms ; then passes to demonstrations ; then from easy propositions to harder ; until we are gradually led, perhaps, to the very summit of the discovered science : but from the beginning, we were always exercising our own understanding, though it had been powerfully aided by our teachers. And so it is in religion : we have to learn and ‘prove all things’ by Scripture and reason—the latter including the conscience also, and the senses—using as before all providential helps : and thus we receive first the doctrines and precepts most clear, and therefore the most necessary ; then doctrines not quite so evident : then, for harder points, we weigh or balance parallel or apparently opposite Scriptures ; and perhaps the context or scope of the writer, and authorities, testimonies, and arguments : and so at last we form our

¹ Isai. viii. 20 ; Ezek. xviii. 25.

² Luke xii. 57 ; 1 Thes. v. 21 ; 1 Cor. x. 15 ; Acts xvii. 11.

most probable conclusions—that is, when there is clear light we use our eyes; as gloom increases we seek for guidance, still employing our senses; and where there is entire darkness—as in some prophecies of Scripture—we perhaps must trust altogether to the most wise, experienced, and honest guides we know: and finally, if we thus at last fall into error, that error is of a minor kind, and is inevitable, and consistent with living faith; and so it will be pardoned, for Christ's sake, to any one who really loves and seeks the truth.

And thus out of the Catechism, and by reason and Scripture, a teacher evidently proves to a child all the Articles of the Faith; and all moral duties, including that of prayer, and Christ's institution of two Sacraments. He may then pass on to the clearly-revealed doctrines of Original Sin, and Justification and Sanctification by Faith; and then gradually establish doctrines less evident, and therefore less necessary, ‘according to the proportion of faith:’ and the learner, while all the time helped by his teacher and his book (as he would be in mathematics), is still always, by his reason and his Bible, proving all things, and rejecting all things evidently against their united testimony. And a judgment of this kind respecting religious matters must manifestly be the supreme and fundamental duty of rational men. For if a Christian missionary ask a Jew or heathen to embrace Christianity, he must tell him why? nay, if even a member of the so-called infallible Church try to bring an Anglican clergyman, or layman, from perhaps the best Church in the world to the worst, he will quote texts, and state reasons, for his one great and most tremendous conclusion—viz. that there is, and ever has been, either a company of bishops or a Vicar of Christ on earth, whose judgments on faith and duty are infallible; and therefore, after arriving at that single conclusion by Scripture and reason, he must

ever afterwards be prepared to surrender not only his reason, senses and conscience, but the clear Word of God itself to the so-called infallible Church, ‘to whom it belongs to judge of the true sense and interpretation of Scripture.’¹ That is, he must first judge on the one question of surrendering for ever in religious matters his judgment, and manhood, and the Bible ; and afterwards, in every doubt or difficulty, he must follow the decisions of the final judge of controversies : or first use his eyes to discover some human infallible guide ; and then at all risks follow him, either blindfold or when visibly leading him over a precipice.

This is certainly not the process of the Anglican Church, of which the great foundation for all things necessary is always Scripture and reason only. Thus, Article VI. limits things necessary to those which are read in Scripture, ‘or may be proved thereby ;’ and the second question at ordination requires a priest to teach nothing as necessary, ‘but that, which he shall be persuaded may be concluded and proved by the Scripture.’

On the same principle, Article VIII. says, that the three creeds ought to be believed, ‘for they may be proved by most certain warrants of Holy Scripture :’ and, on the other hand, Article XXI. declares, that general councils ‘may err, and sometimes have erred in things pertaining to God ;’ and that things ordained by them as necessary have no authority, ‘unless it may be declared that they be taken out of Holy Scripture :’ and Article XIX. declares, that ‘as other Churches have erred, so also the Church of Rome hath erred ;’ and that even ‘in matters of faith.’

Finally, under what limitations it belongs to the Church ‘to judge of the true sense and interpretation of the Scriptures’ is defined in Article XX., saying, ‘It is not

¹ Creed of Pius IV.

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lawful for the Church to ordain anything that is contrary to God's word written ; neither may it so expound one place of Scripture that it be repugnant to another : and, further, that, 'besides the same, it ought not to enforce anything to be believed for necessity of salvation.' So that, while the Anglican Church supplies helps and instruction, its whole foundation for all necessary faith and duty is Scripture and reason only.

We come next to the early fathers, respecting whom I hope to speak at length in the next chapter : but it may be observed here, that their teaching seems beyond the reach not only of ordinary students, but of the Lord Bishop himself, even about the Eucharist—concerning which he so repeatedly urges 'the teaching of the ancient fathers,' or 'the teaching of the primitive Church,' or 'the consentient teaching of Catholic antiquity'—for the 'Charge' says to the diocesan clergy, that its words 'may seem to require you as honest men to master all teaching about the Sacraments and ordinances of the Church, and the progressive work of the grace of God in the hearts of the redeemed ;' and adds, 'I am not setting before you a standard of attainment, to which I have certainly never attained myself :'¹ and that it is no discredit to his lordship to be somewhat deficient in an acquirement of such enormous labour, and disproportioned recompense, may partly, I hope, be seen in the next chapter.

¹ P. 119.

CHAPTER V.

ON THE TEACHING OF THE EARLY FATHERS.

'Respecting either Christ, or His Church, or any other thing which relates to our faith and life, I will not say, We . . . but if an angel from heaven shall have preached anything to you, beyond what you have received in the legal and evangelical Scriptures, let him be accursed.'—AUGUSTIN.
contra Lit. Petil. lib. iii. c. vi.

WHAT I shall try to prove respecting 'the teaching of the ancient fathers' upon this question may be comprised in the five particulars following, viz.:—1st, that the teaching of the fathers, to which we are referred, is unmanageably voluminous; 2ndly, that it is largely of an oratorical character; 3rdly, that the rhetorical figures most abound with respect to the Sacraments, as shall be exemplified in the case of Baptism; 4thly, that the teaching of the ancient fathers has been largely corrupted by the patrons of pious fraud; and, 5thly, that by garbled extracts, and mistranslations and ambiguities, ancient fathers, as well as modern bishops, are brought forward as witnesses against their own indisputable doctrines. These topics may furnish sufficient matter for the present chapter.

First, then, let me prove the voluminousness of the teaching we are referred to.

The best editions of less than the tenth part of the fathers 'of the undivided Church' occupy 84 volumes folio, viz. to name them alphabetically:—Ambrose occupies 5 folio volumes; Athanasius, 3; Augustine, 11

Basil, 3 ; Chrysostom, 13 ; Cyril Alex. 6 ; Ephraim, 6 ; Epiphanius, 2 ; Eusebius Pamphilus, 4 ; Hieronymus, 12 ; Gregory Naz. 2 ; Gregory Nyssen, 3 ; Gregory Magnus, 4 ; Origen, 4 ; Tertullian, 2 ; Theodore, 4. To these authors must be added nearly two dozen of the principal fathers remaining, viz. :—Clemens Romanus, Clement of Alexandria, Cyprian, Cyril of Jerusalem, Dionysius Alexandrinus, Dionysius Areopagita—whose works, indeed, genuine and spurious, are published in several folio volumes—Damascen, Eusebius Emissenus, Facundus, Fulgentius, Guadentius, Hilary, Irenæus, Isidore Hispalensis, Isidore Pelusiota, Justin Martyr, Ecumenius, Optatus, Primasius, Gelasius, Leo Magnus, and Vigilius—all of which certainly occupy above 16 volumes more ; making, with the former, above 100 volumes folio : and then there are reckoned about 150 minor fathers of ‘the undivided Church,’ whose remains we need not notice, for 100 folios in Greek or Latin seem more than sufficient employment for ordinary students to ‘master !’

But, secondly, the testimony of these ancient and prolific fathers is of a singularly rhetorical character. On almost all subjects they abound in metaphorical and sometimes hyperbolical expressions : such as, for example :—‘Thou seest the Holy Ghost ;’ ‘Abel held Christ in his hands ;’ ‘When a bishop enters under thy roof, Christ enters ;’ ‘By love a man may be in many places at once ;’ ‘The Scriptures are terrible ;’ ‘In hearing the gospel, Christ’s body and blood are poured into your ears ;’ Christ’s flesh ‘is to be devoured by the hearing ;’ in communicating ‘Think not, that you receive the body from a man, but fire from a seraph with a forceps.’ Again, ‘Christ took bread, blessed, and brake it, transfiguring His body into bread, which is the present Church broken in afflictions ;’ and ‘we see Christ,’ and feel and break Him ; and ‘tear Him with our teeth :’ and ‘the Lord is in the

words of Scripture ;' and 'a believer is transelmented into Christ ;' and 'Christ slew Paul with his voice, and, passing him after a manner into His own body, ate him.' And it would be easy to multiply such examples indefinitely.

But, thirdly, such figures are naturally most abundant when the fathers speak of the Sacraments : which are themselves visible figures, signifying spiritual things, and spoken of figuratively in Scripture. Thus :—'This is my covenant ;'¹ 'It is the Lord's Passover ;'² 'We are buried with Christ by baptism,' and the 'baptised into Christ have put on Christ,' and 'This is my body.' The fathers, therefore, very generally follow herein the general rule of Augustine—that 'on account of the similitude of the things which they represent, the Sacraments generally receive the names of the things themselves'—and a comparative modern, of much more learning than Augustine, testifies that, with respect to the Sacraments, 'the fathers used the same forms of speech, which Christ had done before them ;' and that all the fathers 'with one consent teach, that there is the same change of water in Baptism as there is of bread in the Eucharist.'³

I think it well, indeed, to give at some length examples of such 'teaching of the ancient fathers of the undivided Church' with respect to Baptism : for it will shed much light on their very similar teaching respecting the other Christian Sacrament.

The fathers, then, say of Baptism, that 'it is the anti-type of Christ's Passion ;'⁴ and, 'Approach not to the laver, as to bare water ;'⁵ and, 'Consider the divine power latent in the water ;' and, 'Think it full of divine fire ;'⁶ and, 'The Holy Ghost rests on the water ;' and, 'The

¹ Gen. xvii. 10. ² Exod. xii. 11. ³ Casaubon, quoted by Bishop Morton.

⁴ Cyr. Hier. Catech. Mystag. 2. ⁵ Id. Cap. Myst. 3.

⁶ Concil. Nic. de Bapt. Binus, lib. iii. decret. apud Morton.

presence of the Trinity is in the font ;¹ and, ‘The Sacrament of Faith is Faith ;² and ‘Baptism is our burial,’ for the Apostle ‘saith not we signify our burial, but absolutely we are buried ;³ and, ‘The Sacrament of Adoption is called Adoption ;⁴ and, ‘Thou hast Christ present by the Sacrament of Baptism ;⁵ and in Baptism ‘Christ hath given to us nothing sensible’⁶—or cognisable by the senses—and Baptism is ‘not to be considered with the eyes of the body, but of the mind ;⁷ and, ‘The water is so changed by the benediction, that it becomes a divine laver ;⁸ and, ‘Baptism is a cross, for what the cross and sepulchre were to Christ, Baptism was to us ;⁹ and by Baptism ‘the body of the regenerate becomes the flesh of the crucified ;¹⁰ and, ‘In the baptised the Son of God is crucified ;¹¹ and in Baptism ‘we crucify the Son of God ;¹² and Baptism is our ‘viaticum ;¹³ and Baptism is ‘the earnest of our resurrection,’¹⁴ and ‘a communication of the Lord’s passion, and a participation of His resurrection ;¹⁵ and, ‘By this Sacrament man is deified,¹⁶ ‘his flesh being wordified (*λογωθείσης*) by the Word of God, who was made flesh ;¹⁷ and, ‘The baptised are incorporated into Christ.’¹⁸—Indeed, the Apostle says as strongly, ‘Ye have put on Christ,’ and ‘We are members of His body, of His flesh, and of His bones’¹⁹—and, ‘Thou hast Christ present by the Sacrament of Baptism ;²⁰ and, ‘Whence is Baptism red, but because it is consecrated by His blood ?²¹ and, ‘Man offers the sacrifice of Christ’s Passion, when he is baptised in the Faith of the Lord’s

¹ Tertullian. ² Augustin. Epist. 23 ad Bonif. ³ Id. ibid. ⁴ Facundus, lib. ix. Defens. Trin. c. v. ⁵ Aug. Tract. 50 in Joh. in Matt. Hom. 83. ⁶ Chrys. ⁷ Concil. Nic. decret. de Bapt. ⁸ Greg. Nysa. Orat. de Bapt. ⁹ Chrys. Hom. 10 in Epist. ad Rom. ¹⁰ Leo. Serm. de Pass. 14. ¹¹ Ambrose de Penit. lib. ii. c. ii. ¹² Optatus de Bapt. ¹³ Basil. Exhort. ad Bapt.—Nazianz. Orat. 40 de Bapt. ¹⁴ Basil. ibid. ¹⁵ Theod. div. decret. epit. de Bapt. ¹⁶ Dionys. Areop. ¹⁷ Athanas. Orat. 4. cont. Arianos. ¹⁸ Aug. apud Gratian. de Consecrat. dist. 4. ¹⁹ Gal. iii. 27; Ephes. v. 30. ²⁰ Aug. tract. 50 in Johan. ²¹ Aug. in Johan. tract. 11.

Passion ;¹ and children by Baptism ‘are partakers of the Eucharist, and may be said to eat the flesh of Christ ;’² and, ‘Baptism is the reasonable and living service of God ;’³ and, Let us who are baptised ‘carry Him (Christ) through all things, both in the flesh and in the spirit ;’⁴ and, ‘At Baptism the heavens rejoice, and angels honour it ;’⁵ and, ‘On the upper door-post of the house we place the blood of the Lamb, because in our forehead we carry the Cross of his Passion ;’⁶ and, The baptised are told to ‘hold the feet of the Saviour ;’⁷ and, It is not the minister who baptises thee, ‘but God who holds thy head ;’⁸ and, ‘The Baptism of Christ is the Blood of Christ ;’ and, ‘Its Grace is spacious (*εὐρύχωρος*), as containing the whole energy of the Spirit ;’⁹ and, ‘He who receiveth Baptism unworthily receiveth damnation to himself ;’¹⁰ and, ‘When the Sacraments are violated, He whose Sacraments they are is violated ;’¹¹ and, ‘From Baptism marvellous effects arise’¹²—as was said to have been exemplified in the cases of the leprous Constantine, and the blind Otilia, and of a gouty physician, and a paralytic native of Curubis¹³—Chrysostom further speaks of its ‘fearful mystic words,’ and its ‘terrible canons ;’¹⁴ and its ‘sacred and tremendous mysteries ;’¹⁵ and those about to be baptised, we are told, ‘are brought with fear to Christ the Physician ;’¹⁶ and therefore ‘Do not despise the divine Bath, nor disregard it as common ;’¹⁷ and, ‘Let none that is not perfect be admitted to the sight ;’¹⁸ and, The mysteries are not to be plainly spoken of to the

¹ Aug. tom. iv. Expos. ad Rom. apud Morton. ² Augustin., apud Cardinal Tolet, in Joh. vi. annot. 28. ³ Athanas. cont. Macedon. dial. 1 de Bapt.

⁴ Leo. Sermon. 14 de Pass. ⁵ Nazianz. Orat. 40 de Bapt.

⁶ Greg. Mag. Hom. 22 in Evang. ⁷ Chrysost. in Marc. 14. ⁸ Chrysost.

Hom. in Matt. apud Morton. ⁹ Chrysost. tom. xi. 659. ¹⁰ August.

Fulgent. Donatist. ¹¹ Hieron. Com. in Malachi c. i. ¹² Greg. Nyss. Orat.

de Baptism. ¹³ August. tom. v. pp. 209, 210, and de Civit. lib. xxii. c. viii.

¹⁴ Chrysost. in 1 Cor. Hom. 40. ¹⁵ Id. ¹⁶ Aug. de Mer. et Remiss.

lib. ii. c. xviii. ¹⁷ Greg. Nyss. Orat. de Bapt. ¹⁸ Dionys. Areop. Hierar.

c. ii.

uninitiated ;' ¹ 'But the faithful know them.' ² In fine, according to Augustine, 'the baptised has a great holy and ineffable Sacrament, to make him a new man :' ³ while unbaptised persons dying, even when infants, are undeniably 'drawn into damnation.' ⁴

The preceding sayings of the fathers respecting one Christian Sacrament may show how precarious must be the principle, that, in order to understand the words 'This (bread) is my body'—language so very simple, addressed to 'unlearned and ignorant men' ⁵ by one, who notwithstanding His Majesty was also a true and mortal man, and 'in all things . . . like unto His brethren' ⁶—to understand this, and to be sure, whether He did or not literally take His whole body into His hand, and pass it down His throat, they and we should refer not to reason or common sense, but to 100 folio volumes in Greek or Latin ; generally written in a highly figured strain, and all of them always requiring, like the text, the same common sense to understand them.

Fourthly. That the teaching of the ancient fathers, as of the councils, has been largely corrupted has been proved in an elaborate work by the Rev. T. James : and particular corruptions have been also noticed by Bishop Morton, from whose book upon the Eucharist I take the few examples following :—

Thus an observation in Ambrose, *Corpus Christi significatur*, is quoted by Bellarmine *Corpus Christi est* : so, too, respecting the effect of our Lord's words substantially upon the elements—*ut sint quæ erant*—the observation of Ambrose is corrupted by the omission of the four obnoxious words in the Roman and Paris edition of 1603: so, again, Cyprian's discourse on the Lord's Supper is

¹ Chrys. in 1 Cor. Hom. 40. ² Id. in Joh. viii. Hom. 33.

³ Aug. in Johan. tract. 80. ⁴ Id. de Nat. Anim. Epist. 28 Hieronymo.

⁵ Acts iv. 18.

⁶ Heb. xi. 7.

quoted for Sacerdotal doctrines,¹ though even Bellarmine says it seems not to be Cyprian's.² Again, Gratian, the famous compiler of the Decretal authorised by Pope Gregory XIII., is reproved by the Roman bishop Antoninus Augustinus for his many false allegations of the ancient fathers; of whom, according to Jewel, he was 'a well-known falsifier:' so the clause in Augustine, in the Paris edition of 1555, 'Our bread becomes mystical,' receives in the edition of 1614 the addition of *Corpus Christi*; so the passage from Leo respecting Baptism, already quoted in this chapter, *Gestemus*, 'Let us carry him,' is quoted by Bellarmine *Gustemus*, 'Let us taste Him,' and is applied to the Eucharist: and the first quotation from the Fathers for the substantial presence, in the works of Bellarmine—the great existing mine for the Patristic authorities both of Romanists and Sacerdotalists—is from a so-called epistle of Ignatius to the church in Smyrna, as he says, quoted by Theodoret; but which Whittaker says is not found in the extant books of Ignatius.

But, as before said, the most complete proofs of the 'Corruptions of the Scriptures, Councils, and Fathers . . . for the Maintenance of Popery,' are given in a book bearing that title, by the Rev. T. James, Chief Keeper of the Bodleian Library, Oxford—lately edited by the Rev. J. E. Cox.

Mr. James proves therein, first, that no less than 187 treatises bearing the names of ancient fathers have been either shrewdly suspected or plainly convicted of forgery by writers of the Church of Rome; and that some of those forgeries were put out in the name of fathers so eminent as Ambrose, Athanasius, Augustine, Basil Magnus, Chrysostom, Cyprian, Cyril Alex., Dionysius Areop., Gregory Nyssen, Jerome, Justin Martyr, and Origen.

¹ *Sermo de Cœna Dom.*

² *Bell. Lib. de Euch. c. ix. § extet.*

Secondly, he proves, that in the genuine works of the fathers no less than fifty passages were ascertained by him—probably out of a far greater number—to have been corrupted: and, thirdly, that expurgatory indices were regularly issued, with a command, that the text of the fathers should be purged from all passages, that seemed to impugn the Roman doctrine.

I will not close this section without adding that the Anglican Bishop Cosin appears to have been lately unfairly cited as the author of an observation on the Eucharistic sacrifice, without any other evidence of authorship than that Nicholls ‘refers to Bishop Overall; but the original is in the handwriting of Bishop Cosin, and appears to be a quotation in part from Cassander’s “Consultatio”’¹—a Popish work—i.e. Cosin is the author, because there is a MS. in his handwriting attributed to another person, and partly an extract from a Roman Catholic doctor.

Fifthly. That ancient as well as modern fathers have been brought forward to testify against their own doctrines by garbled extracts, and misquotations, and ambiguous expressions, might appear from very many examples, of which I have space only for a few.

It was observed in a former part² that the word Sacrament may, without any regard to its due ministration and reception, be improperly applied to the consecrated elements alone, which, by themselves, do not constitute even the outward part thereof: and thus, if any author say that Christ is present in the Sacrament, or entire ministration—as He is present in morning or evening prayer, where two or three are gathered together in His name³—he is immediately quoted for Christ’s presence in the elements; as Bishop Andrews—because he properly says that Christ ‘in or without the Sacrament is to be adored’—is quoted for the adoration of Christ in the elements, which,

¹ Wilberforce on Eucharist, p. 304. ² Chap. IV. ³ Matt. xviii. 20.

doubtless, he would have stigmatised as gross idolatry :¹ and, again, when Andrews says to Bellarmine, ‘We believe a true presence no less than you’—without one word about the elements—this is paraphrased :—‘We fully agree with you, that Christ’s body is actually present in the Sacramental elements.’² Similarly, Cranmer and Ridley are boldly cited in behalf of doctrines, for the denial of which they were burnt: and the Roman doctrine of the substantial or essential presence is upheld by the pretended authority of Bishop Hall, author of ‘No Peace with Rome ;’ and of Jeremy Taylor, and Bishop Beveridge also : and a multitude of Anglican doctors, bishops, and fathers of the Reformation are unfairly introduced as links in long catenæ, for the support of doctrines which they denounced : while they, at the same time, not the less maintained, that in the administration of the Holy Communion, as in Morning Prayer, Christ is spiritually present; and that His blessed Body and Blood are verily and indeed received through faith spiritually, i.e. as before said, by His ubiquitous Godhead personally united to His glorified body; and by His spirit which Jesus, being by the right hand of God exalted, sheds forth ;³ and by His grace, whereby God is also said to ‘come among us.’ And such a spiritual presence or reception involves no absolute impossibility, or direct contradiction : nor is it above all, or any, of the laws of nature ; but manifestly, within the laws of the divine nature, as well as the purposes of divine mercy.

But I must now add a few examples of the dexterous quotation of ancient fathers for novel doctrines, viz. :—

Cyril of Jerusalem observes that Christ’s Body is given *ἐν τύπῳ ἀρτοῦ*, ‘under the type, i.e. the figure, of bread.’

¹ Charge, p. 88; see also 49.

² Hallam, quoted in appendix to ‘Charge,’ p. 155.

³ Acts ii. 33.

This Bellarmine translates *sub specie panis*, ‘under the form of bread.’

Again, Augustine, after mentioning the virtue of the Sacrament, exclaims, after a full stop. *Quam multi*—‘How many receive from the altar the Sacrament, and die.’ A Roman doctor, however, to prove reception of the inward grace by the wicked, alters the stop, and makes the *quam* to agree as a relative with *virtutem*, and so Augustine is made to say, ‘Which virtue many receive, and die! ’

Again it was said that in Ambrose the words *Corpus Christi significatur* were quoted by Bellarmine as *Corpus Christi est*. Lately, again, Ambrose has been rightly quoted, but twice wrongly translated—as saying ‘The Body of Christ is implied.’¹

Again, Augustine having met in his Old Testament a badly translated text, saying² that ‘David was carried in his own hands’—instead of ‘stumbled,’ or feigned himself mad ‘in their hands’—in order to expound the imagined difficulty, he makes David a type of Christ; and first shows that Sacramentally, by making the bread His body, ‘Christ was carried in His own hands:’ but in next page he explains himself, by adding the words *quodam modo*, i.e. ‘after a certain manner’—or in the way of a Sacramental sign—Now here, as in the last passage, the father has been recently twice quoted, as saying that ‘Christ was carried in his own hands;’³ but no allusion whatever is made to the *quodam modo* following; which words explain the orthodox meaning of Augustine, if it could be for a moment doubtful.

The conclusion is, that no caution can be too great with respect to quotations from the fathers, and arguments built thereon, when copied from authors who

¹ Wilberforce on Euchar. pp. 63 and 229.

³ Wilberforce on Eucharist, p. 54.

² 1 Sam. xxi. 13.

admit the principles of pious fraud, and that ‘oaths against the advantage of the Church are perjuries:’ nor need we be surprised that, in his controversy, Jewel charges his adversary in his first two volumes with exactly 255 untruths, and in the last two with apparently a greater number.¹ And there appears much ground for suspecting the quotations—many possibly taken on trust—of a late archdeacon before he became a Roman Catholic; for in an examination of but two days I found a full fourth of his citations to have been answered by bishops of the Reformed Anglican Church above 250 years ago: and two days more would probably have enabled me greatly to increase the number. But of the said answers by bishops of the Reformation, he did not take notice in a single instance.

I do not wish to close this chapter without referring merely to the principal heads of a singularly learned treatise on the testimony of the ancient Church respecting the Eucharist, by Rev. Mr. Patrick—found in Bishop Gibson’s ‘Preservative against Popery’²—the learned author proves therein, by quotations not easily numbered, that the ancient fathers clearly deny:—

1st. That a body, or its substance, can exist without accidents, or accidents without substance:

2ndly. That an organisical body can become impalpable and invisible, or occupy no space, or be multipresent, or be whole in any one part:

3rdly. That Christ’s body can be substantially or essentially present in more places than one:

4thly. That Christ’s body can be eaten except spiritually: and—

5thly. That it can be eaten by the wicked.

He also proves that the fathers teach:—

¹ Jewel, Parker edit.

² Vol. ii. tit. vii. p. 178.

6thly. That reliance may be placed on the senses with respect to Christ's body, as to any other body: and—

7thly. That the only change in the elements by consecration is that, having been common, they become thereby Sacramental.

The learned author also mentions—

8thly. Certain practices of the fathers, which prove that they did not believe the essential presence of Christ's body in the elements: and—

9thly. Certain modern practices consequent on this novel faith, which did not exist formerly.

All of which are good arguments for disbelieving an endless series of invisible miracles, and absolute impossibilities, resting on no proof whatever except garbled extracts from the councils or fathers—most frequently the latter—and all of them unfairly quoted; as will be further illustrated in the chapters following.

CHAPTER VI.

ON BISHOP JEWEL.

‘The worthiest divine that Christendom hath bred for some hundreds of years.’—HOOKER, *Eccles. Pol.* b. ii. s. vi.

To remind us, ‘that the fact that such teaching (of the “Charge”) is the teaching of the ancient fathers has ever been considered a . . . proof, that it is the very doctrine of the Church of England,’ the saying is quoted of Bishop Jewel—‘If any man alive were able to prove any of these articles, by any one clear or plain clause or sentence, either of the Scriptures, or of the old doctors, or of any general council, or by any example of the Primitive Church, I promised then, that I would give over and subscribe unto him.’¹

The quotation might lead an ordinary reader to conclude, that Jewel felt such unbounded reverence for the old doctors, that he would feel bound to subscribe to any clear or plain clause or sentence, in any of their works, in favour of any Sacerdotal or Papal doctrine.

But the scope of Jewel in his celebrated challenge² was altogether different. His object was simply to deny, that any one sufficient sentence could be found in any one father of the Primitive Church, or in any general council, during the first 600 years, or in the Scriptures, affirming ‘that Christ’s body is really, substantially, corporally, or naturally in the Sacraments; or that His body is or may

¹ Charge, pp. 69, 70. ² Jewel, in the Brit. Reformers, pp. 14, 15.

be in a thousand places or more at one time ; or that the priest did then hold the Sacrament over his head ; or that the people did then fall down and worship it with godly honour ; . . . or that the priest had then authority to offer up Christ unto His Father ; . . . or to apply the virtue of Christ's death and Passion to any man by means of the mass : . . . or that the body of Christ remaineth in the Sacrament, as long as the accidents of bread and wine remain there without corruption ; or that a mouse, or any other worm or beast, may eat the body of Christ ; . . . or that the Sacrament is a sign or token of the body of Christ that lieth hidden underneath it'—if his adversaries could bring any one sufficient sentence, whereby it may clearly be proved, that any one of the things aforesaid were held in the Church during the first 600 years—'the conclusion is (says Jewel) that I shall be content then to hold and subscribe : ' so that Jewel, a man of immense learning and prodigious memory, is not at all, as the charge intimates, professing a readiness to subscribe to every clear sentence found in every father ; but merely confidently maintaining, that in all of them not even one sufficient sentence can be found in favour of the aforesaid Papal or Sacerdotal doctrines.

The surprising quotation has led me to look hastily through the voluminous works of Bishop Jewel, published in 1847 to 1850 for the Parker Society, and containing altogether 2,500 pages royal octavo ; and I have determined on reflection to take the comparatively few extracts in this chapter, and the next, from the fathers out of this edition of Jewel : because above 5,000 copies of the work have been printed and circulated within twenty years—so that a vast number of persons may, if they please, themselves refer to the extracts immediately by aid of the index in volume iv.—and also because all the said extracts were verified for the Society by a singularly

accurate and indefatigable editor—Rev. John Ayre—so that all of them may be relied on. They shall relate mainly to the main point of the controversy, but a few shall be added concerning the dependent doctrines.

And, first, respecting the fundamental point in controversy—the essential presence—Jewel generally observes upon the defect of proofs on the part of his adversaries thus :—‘ If this article cannot be proved ; neither by any words of the Scriptures, nor by any one of all the old doctors and fathers—as M. Harding granteth by his silence—then may godly and Catholic Christian people stand in doubt of this carnal and fleshly presence.’¹

Next he shows, that the multipresence it requires cannot belong to the real body of a perfect man :—‘ The flesh of Christ, when it was in earth, was not in heaven : and now, because it is in heaven, doubtless it is not in earth.’² And that such multipresence is not accounted for by the insinuated ‘ power of working miracles :’³—‘ St. Augustine wrote three special books of the miracles of the Old and New Testament ;’⁴ and Gregory Nazianzen wrote in like sort of the same ; yet did neither of them both ever make mention of this miracle :⁵ and in what two respects it is that Christ is really absent or present, he shows by an excellent passage from Fulgentius :—‘ The manhood of Christ is contained in place : the Godhead of Christ is infinite, and in all places. The flesh of Christ is doubtless in one place : the Godhead of Christ is for ever in every place. There remained still in Christ the infinite Godhead, there was received of Him a local manhood. How ascended He into heaven, saving that He is very man contained in place ? How is He present with the faithful, saving that He is infinite and true God ? ’⁶

¹ Jewel, vol. i. p. 446.

² Vigil. adv. Eutych. Cassandr. op. Par. 1616, lib. iv.

³ Charge, p. 42.

⁴ August. Op. De Mirab. Sacr. Script. lib. iii.

⁵ Jewel, vol. i. p. 481.

⁶ Fulgent. ad. Trasim. lib. ii. cap. xvii.

It is held now by Sacerdotalists and Romanists, that not only is Christ's body multipresent, or in the Sacrament wherever it is administered, but unorganical also and unextended. So states the 'Charge':—'The presence of Christ is not that of an organical body:'¹ and this unimaginable notion may in part explain what the 'Charge' strangely calls 'Christ's sacramental life;'² which seems to be the life of a supposed body in the elements, without members, or organs of sensation or motion; but at once deaf, dumb, motionless, and senseless!

This doctrine was stated some centuries ago more at large by T. Aquinas:—'In the body of Christ in the Sacrament there is no distance of parts one from another, as between eye and eye, or eye and ear, or head and feet, as it is in other natural bodies: for such a distance there is in the true body of Christ, but not as it is in the Sacrament. For so it hath no dimension of quantities.'³ Upon which the incredulity even of the authorised Roman Gloss, in the Canon Law sanctioned by a pope, says that, according to one view, where the part is, there is the whole; and that Christ's foot and his nose are both together—which I do not believe;⁴ and this licensed unbelief may well excuse the amazement of schismatical Jewel—'Oh, what a Christ have they devised for themselves! He hath neither quantity, nor proportion of body, nor distance of parts: he is neither long, nor short, nor round, nor broad, nor thick, nor thin: his eyes, his ears, his head, his feet, are all in one.'⁵ And again:—'In the Sacrament, saith M. Harding, Christ is present without any manner such circumscription, or order of place; that is to say, as great in quantity as He was upon the cross, and yet neither standing nor sitting, nor lying . . . nor

¹ P. 88.

² P. 82.

³ Thom. Aquinat. Summ. Theol. Tert. Pars. quæst. xxvi. art. iii.

⁴ Decret. Gratian. Decr. Tert. Pars. de Consecrat. dist. ii. gloss. in can. 78.

⁵ Jewel, vol. ii. p. 779.

resting, nor moving, nor having any manner, proportion, or position of His body—a very body and yet not as a body; in a place, and yet not as in a place! This is M. Harding's Catholic doctrine: without Scripture, without council, without doctor, without any liking or sense of reason.'¹

The explanations of his adversary, Harding, only make the matter worse, and illustrate the superior modern policy of silence:—‘Christ's body, saith he, is in the Sacrament, not by local, but by substantial presence; carnally, but not in a carnal manner; placed in the pyx, in the hand, in the mouth, and yet in no place at all; a very natural body, even as it was upon the cross, yet without all manner quantity, and dimensions, or proportions of a body; that is, neither thick, nor broad, nor short, nor long; there now where before it was not, and yet without any shifting or change of place:’² and so:—‘There are two Christs: the one local, the other not local; the one above, the other beneath; the one with proportions of body, the other without proportion.’³ And a further defence made by the adversary, and now revived—as to Christ's having a spiritual body—is according to Jewel of an heretical character:—‘To what end allegeth M. Harding the spiritual state of Christ's glorious body? Doth he not remember, that the old heretic Abbat Eutyches maintained his fantasies by the same?’⁴ And again:—‘M. Harding, with his new devised fantasy, is a patron and a maintainer of the Manichæans, of the Apollinarists, of the Eutychians, and other more horrible and old condemned heretics:’⁵ and:—‘Leo bendeth the whole force of his learning against the heretic Eutyches, whose error was this—much like unto the common error that is now defended—that Christ's body after His ascen-

¹ Jewel, vol. ii. p. 798. ² Id. vol. i. pp. 483, 484. ³ Id. vol. i. p. 484.
⁴ Id. vol. i. p. 461. ⁵ Id. vol. i. p. 506.

sion was turned wholly into the Godhead, and so was no longer a man's body.¹

Next, with respect to literally eating Christ's flesh, Jewel quotes from Origen on John vi. thus :—‘If you follow these words of Christ according to the letter, . . . this letter killeth.’² And as Origen observed also, that what went into the belly was ‘cast into the draught,’ Jewel observes upon the vile indignities to which Sacerdotalists would thus subject the glorious body of the Redeemer :—‘This is holden as a Catholic conclusion of that side,—“The very body of Christ may be vomited up again.”³ I protest again, as before, the very blasphemy and loathsome ness hereof unto a godly heart is untolerable. Neither would I have used this unpleasant rehearsal, were it not that it behoveth each man to know, how deeply the people have been deceived.’⁴ But Aquinas, and Gerson, and other high authorities, go further, by maintaining that a mouse, or dog, or brute beast, may literally eat the body of our Lord Jesus Christ :—‘Some have said that, as soon as the Sacrament is touched of a mouse or a dog, the body and blood of Christ straightway departeth from it. But this is a derogation from the truth of this Sacrament’⁵—‘A brute beast receiveth the body of Christ, because it receiveth that thing wherein Christ's body is contained.’⁶

They may produce indeed fathers, as Jewel admits, using metaphorical language respecting Sacraments resembling that of our blessed Lord Himself ; but that the fathers singularly abound in bold figures, Jewel illustrates thus :—‘As Chrysostom saith, “Here Christ's body is in the vessels ;” even so Athanasius saith, “Our Lord is in

¹ Jewel, vol. ii. p. 699. ² Orig. in Levit. hom. vii. tom. ii. p. 225.

³ Decret. Gratian. Decr. Tert. Pars. de Consecrat. dist. ii. not. in can. 28.

⁴ Jewel, vol. ii. p. 784.

⁵ Thom. Aquinat. Summ. Theol. Tert. Pars. quæst. lxxx. art. iii.

⁶ Floret. Lib. Lugd. 1499, lib. iv.

the words of the Scriptures ; ”¹ St. Augustine saith, “ Holy men receive Christ in their hands, and in their foreheads ; ”² St. Chrysostom saith, “ The priest beareth the Holy Ghost ; ”³ St. Augustine saith, “ The people is laid upon the communion-table ; the people is in the cup : ”⁴ St. Gregory saith, “ Abel by signification bare Christ in his hands.”⁵ These and other like phrases are there alleged. Thus is Christ’s body present, not really, nor in substance, but only in mystery.’⁶ And such figures are applied equally to Baptism as to the Eucharist ; as by Ambrose and Tertullian :—‘ The priest maketh his prayer to sanctify the font, and that the presence of the whole Trinity may be in it ; ’⁷ and, ‘ The Holy Ghost cometh down from heaven, and resteth upon the water of baptism ; ’⁸ and are applied by Cyprian, it seems, even respecting unction :—‘ The truth is present with the sign, and the Holy Ghost is present with the Sacrament.’⁹ Jerome, by a bolder figure still, respecting Christ’s body, says :—‘ I take the body of Jesus to be the gospel ; and albeit these words of Christ, He that eateth not My flesh, &c. may be taken of the Sacrament, yet in truer sense the word of the Scriptures is the body and blood of Christ ; ’¹⁰ and ‘ When we hear the word of the Lord, the flesh of Christ and His blood is poured out into our ears.’¹¹ And, although pious antiquity was pretended for the views of his antagonist, Jewel confidently insists upon their novelty :—‘ This was then thought to be the Catholic doctrine of the Sacraments. Transubstantiation, real presence, accidents without subjects, natural bodies without

¹ Athanas. ad Marcell. Epist. tom. i. pars ii.

² August. in B. Johan. Apoc. Expos. hom. xi.

³ Chrysost. de Sacerdot. lib. iii. ⁴ August. Serm. cxxix.

⁵ Gregor. Mag. in B. Joh. lib. xxix. cap. xxxviii.

⁶ Jewel, vol. iii. p. 467. ⁷ Ambros. de Sacram. lib. i. cap. v.

⁸ Tertull. de Baptism. iv. p. 257. ⁹ Cypr. Op. De Unct. Chrism.

¹⁰ Hieron. Brev. in Psalm. Psal. cxlvii. ¹¹ Hieron. ibid.

natural places, holy forms and holy shows, were not yet known or heard of.'¹

I have dwelt the longer on Jewel's observations and quotations respecting the substantial presence, as it is the foundation of the other doctrines in the 'Charge:' and shall therefore only add respecting the supposed 'offering of Christ in the Sacrament' one of his observations:—'The greater and worthier the work is, for a mortal and miserable man to offer up the immortal Son of God unto His Father, the more ought the same expressly and plainly to be proved. For no man taketh honour and office unto himself, but he that is called and appointed thereunto by God;'² and quotations are given from Origen, Nazianzen, and Chrysostom, respecting the figurative meanings of 'sacrifice' in the fathers, as in the Bible. In this sense St. Paul saith of himself, 'I sacrifice the gospel of God,' and Origen saith: 'It is a work of sacrifice to preach the gospel.'³ So Nazianzenus saith:—'I have offered up you for a sacrifice.'⁴ So saith St. Chrysostom:—'My whole priesthood is to preach, and teach the gospel. This is my oblation.'⁵ And from Jerome and Ambrose:—'Unto the faithful Christ is evermore sacrificed;'⁶ and, 'I may boldly say, your hearts be altars; upon which hearts Christ is daily offered.'⁷

Finally, with respect to the divine adoration of Christ in the Sacrament, it is a novel doctrine:—'Touching the adoration of the Sacrament . . . It is a thing very lately devised by Pope Honorius, about the year of our Lord 1226;'⁸ afterwards increased by the new solemn feast of Corpus-Christi-day, by Pope Urbanus, anno 1264;

¹ Jewel, vol. ii. p. 776.

² Id. vol. ii. p. 708.

³ Orig. Comm. in Epist. ad Rom. lib. x. cap. xv.

⁴ Gregor. Nazianz. Orat. xvii.

⁵ Chrysostom. in Epist. ad Rom. hom. xxix.

⁶ Hieron. Op. Ad Damas. Epist. ⁷ Ambros. de Virgin. lib. ii. cap. ii.

⁸ Honor. III. in Corp. Jur. Canon—Decretal. Gregor. IX. lib. iii. tit. xli. cap. x.

and last of all confirmed for ever by multitude of pardons in the Council of Vienne, by Pope Clement the Fifth, anno 1310.¹

And it is not only novel, but an evident idolatry : for Christ is not there, and nothing is there but the elements : and, ‘To give the honour of God to a creature that is no God, it is manifest idolatry ; and all idolaters,’ as St. John saith, ‘“ shall have their portion in the lake burning with fire and brimstone.”’²

And that this is frequently the case, even on Sacerdotal principles, is maintained by Jewel : for after enumerating many defects of consecration, he adds :—‘In every of these, and other like defects, there is nothing consecrate : and therefore the people in these cases, honouring the Sacrament, by their own doctrine giveth the glory of God to a creature : which is undoubted idolatry.’³

It appears to me therefore, that the ‘Charge’ has gained nothing in strength by its appeal to the challenge of Jewel ;⁴ who is therein justly called ‘a famous predecessor’ of the present Lord Bishop of Salisbury.

I do not wish to close this chapter without adding two extracts more from Jewel : one of them a caution from an ancient father against the very general practice of unfair quotations ; and the other, a complaint of Jewel against the practice of his adversaries in his own particular case.

Thus it is the strong testimony of Jerome, that—‘They that report words in other sense than they were spoken are false witnesses :’⁵ and the practice of his own adversaries is thus described by Jewel :—‘ You entreat uncourteously the holy fathers with such your translations, expositions, and contractions ; not as may best express their meaning,

¹ Clement V. in eod. ; Clement, lib. iii. tit. xvi. ; Jewel, vol. i. p. 516.

² Id. vol. i. p. 516.

³ Id. vol. i. p. 550.

⁴ Charge, p. 69.

⁵ Hieron. Comm. lib. iv. in Matt. cap. xxvi.

but as may best serve to further your purpose. Ye rack them, ye alter them, ye put to them, ye take from them; ye allege sometime the end without the beginning, and sometime the beginning without the end: sometime ye take the bare words against the meaning; sometime ye make a meaning against the words. Ye imagine councils that were never holden, and canons of councils that never were seen. Ye bring forged pamphlets under the names of Athanasius, Anacletus, and other godly fathers, by whom . . . they were never made . . . Your arguments be fallacies . . . Your untruths be so notorious and so many, that it pitieith me in your behalf to remember them.¹

¹ Jewel, vol. ii. p. 806.

CHAPTER VII.

ON AUGUSTINE—‘THE DOCTOR OF GRACE.’

WITH respect to Augustine, who was generally called the ‘Malleus Hæreticorum,’ and the ‘Doctor of Grace,’ it is said in the ‘Charge:’—‘We know that Bishop Overall, the author of this (latter) part of the Catechism . . . not only expressed in it his own convictions, but embodied herein the theology of St. Augustine and the Western Church.’

This chapter shall therefore contain the extracts, before referred to, exclusively from the works of Augustine; and chiefly, as in the case of Jewel, with respect to the fundamental Sacerdotal doctrine of the Eucharist.

First, then, as to the Substantial or Essential Presence, Augustine explains why the consecrated bread is called Christ’s body:—‘By way of a Sacrament, the bread both is called, and also is, Christ’s body.’ So St. Paul saith: ‘The rock was Christ;’ and St. Augustine saith: ‘He saith not, The rock signified Christ; but, the rock was Christ.’¹ But the nature of Christ’s body remains:—‘The body of our Lord, in respect of the substance of it, yea, after it is risen again, is called flesh;’² and again, ‘The Lord gave to His body immortality; but He took not away its nature.’³

He also states the heresy of the Manicheans—of which

¹ August. Quæst. in Heptat. lib. iii. quæst. lvii. 3.

² August. Op. retract. lib. i. cap. xxii. 3.

³ Id. lib. ad Dard. seu Epist. clxxxvii. 10.

body he was once himself a member :—‘The Manichees held that Christ had only a fantastical body, without any material flesh, blood, or bone ; in appearance and in sight somewhat, but in very deed and in substance nothing.’¹ And, ‘Eutyches held, that Christ’s body, after His incarnation, was made equal with His divinity ;’² ‘an error,’ says Jewel, ‘much like unto that is now maintained :’³ and, out of Augustine, he guards against it :—‘We must beware that we do not so maintain the divine nature of Christ being man, that we take away the truth of His body :’⁴ and he shows that the substance of Christ’s body evermore retains its human properties :—‘We confess there are in Christ two substances or natures ; . . . which substances, notwithstanding, are not confused, but united ; and in one self-same person inseparable, and remaining evermore in their own properties.’⁵ ‘The like writeth Leo, Cyrilus Gelasius, and all the rest of the old learned fathers.’⁶

This being the case, the idea of anything supernatural, or hyperlocal, in the consecrated elements was no part of ‘the theology of St. Augustine and the Western Church :’—‘These things (speaking of the Sacrament of Christ’s body) . . . may have honour, as things appointed to religion ; but wonder, as things marvellous, they cannot have :’⁷ and, ‘Thus St. Augustine overthroweth M. Harding’s whole foundation, and saith that in his great miracle there is no wonder or miracle at all.’⁸ And Christ’s body, and every body, according to Augustine, is always local, or in a place :—‘Take away places from bodies, and they shall be nowhere ; and, because they shall be nowhere, they shall have no being ;’⁹ and, ‘The

¹ August. ad quod vult. lib. de Hier. 46.

² Ad Leon. August. Epist. xcvi. cap. i.

³ Jewel, vol. i. p. 481.

⁴ August. Lib. ad Dard. seu Epist. clxxxvii. 10.

⁵ Id. de Trin. Serm. ccxvi. 1.

⁶ Jewel, vol. i. p. 482.

⁷ Aug. de Trin. lib. iii. cap. x. 20.

⁸ Jewel, vol. i. p. 481.

⁹ Aug. Lib. ad Dard. seu Epist. clxxxvii. 18.

body in which Christ rose again must needs be in one place.'¹

Further, if it were on earth, it would have visibility, according to Augustine, and all the other properties of a real human body :—‘We must believe and confess that Christ, according to His humanity, is visible ; hath the substance and properties of a body ; is local, and verily hath all the members and the whole proportion of a man,’² and its property of visibility is again stated thus :—‘Christ by His Godhead is ever with us ; but, unless He had departed away bodily from us, we should evermore carnally see His body.’³ With respect, again, to the essential presence of His body in many places at once, according to Augustine, it is simply impossible—just as Hooker states, and the Prayer-Book—‘Christ, according to the presence of His body, could not be both in the sun, and in the moon, and upon the cross at one time :’⁴ and such supposed multipresence would utterly destroy the nature of His body :—‘Whoso holdeth, that Christ’s body is both in heaven and in earth at one time, utterly dissolveth and destroyeth the nature of the body of Christ.’⁵ And Christ will indeed come again to us, according to Augustine, but only to judgment, and not before, as the Creed states :—‘Christ is now ascended into heaven, and will not come again, but in the end, to judge the quick and the dead.’⁶ Meantime, as to the presence of our Saviour Christ with us, and ours with Him, it is only spiritual, by faith, whether with or without partaking of the Lord’s Supper :—‘How shall I reach up my hand into heaven and hold Him sitting there ? Send up thy faith,

¹ August. in Gratiani Decr. Tert. Pars. de Consecrat. dist. ii. can. 44.

² Id. de Essent. Divin. tom. viii. append.

³ Id. de Verb. Evang. Johan. xvi. serm. cxliii. 4.

⁴ Aug. contr. Faust. lib. xx. cap. xi.

⁵ Id. Lib. ad Dard. seu Epist. clxxxvii.

⁶ Id. in Epist. Johan. caput ii. tractat. ii. 1.

and thou hast taken Him : '¹ and ' Why prepest thou thy tooth and thy belly ? Believe, and thou hast eaten.' ² Again, ' Believing in Him is the eating of the bread of life ; ' ³ and by that faith Christ is present—' Have faith ; and He whom thou seest not is present with thee.' ⁴

To believers also God is present without the Sacrament by His word ; and the Word of God is not less than Christ's body :—' God is present with His words and Sacra-ments ; ' ⁵ and ' The Word of God is no less than the body of Christ.' ⁶

Finally, his interpretations of John vi. are altogether inconsistent with the supposed substantial presence in the elements—' Understand ye spiritually that I have spoken. Ye shall not eat this body that ye see ; . . . I have recommended unto you a certain Sacrament : being spiri-tually understood, it will give you life ; ' ⁷ and he ex- tends the particular interpretation into a rule :—' If any (Scripture speech) seems to command a shameful act or crime . . . it is figurative. " Except ye eat," he says, " the flesh of the Son of Man, and drink His blood, ye will have no life in you," seems to command a shame or a crime. It is a figure, therefore, commanding us to com-municate with the Lord's Passion ; and sweetly and use-fully to lay up in our memory, that His flesh was crucified and wounded for us.' ⁸

It seems then plain, that ' the theology of St. Augustine and of the Western Church '—if, as the ' Charge ' states, they were in this particular coincident—was very clearly opposed to the supposed essential presence of Christ's body and blood in the consecrated elements, upon which

¹ Aug. Op. In Johan. Evang. cap. xi. tractat. i. iv.

² Id. ibid. cap. vi. tract. xxvi. i. ³ Id. ibid. tractat. xxvi. i.

⁴ Id. Serm. ccxxxv. in Dieb. Pasch. vi. 3.

⁵ Id. de Bapt. contr. Donatist. lib. v. cap. xx. 27.

⁶ Id. in Gratiani Decr. sec. Pars. can. i. quæst. i. can. xciv. serm. ccc. 2.

⁷ Id. in Psalm xcviij. enarr. 9.

⁸ August. de Doctr. Christ. lib. iii. c. xvi.

imagination all the other Sacerdotal doctrines rest. And all of them fall together with it : for, if they are not substantially present, then the sacrifice or the ‘offering’ of Christ’s blessed body and blood to the Father must be abandoned ; as they are ‘not in the hand’ of the priest to offer them, ‘but in the heart’ of believers ; and by their prayers and liturgies they can at all times offer the same true spiritual ‘sacrifice of praise and thanksgiving’ as in the Eucharist ; and so Augustine teaches :—‘The sacrifice of the New Testament is, when we offer up the altars of our hearts pure and clean in the sight of the divine Majesty.’¹ And he explains the meaning of the saying, that Christ is sacrificed in the sacrament and by any act of faith :—‘He saith no untruth that, being demanded, maketh answer that Christ is sacrificed . . . For, if Sacraments had not a certain likeness or resemblance of the things whereof they be Sacraments, then should they utterly be no Sacraments.’² and again, ‘When we believe in Christ, Christ is sacrificed with us every day.’³

And so, again, as to the true manner of eating Christ, it is, according to Augustine, by faith alone ; and that either with or without the Sacrament :—‘Believe in Christ, and thou hast eaten Christ ; for believing in Christ is the eating of the bread of life :’ and thus the doctrine of Augustine is directly opposed to any eating of Christ’s body by the wicked communicant—which is a virtual denial by him of the substantial presence.

As to the worship of Christ’s body in the elements, it is simple idolatry : for Christ’s body is not there : and the vanity of the opinion of any ordinary image worshipper, and his vain excuses, Augustine notices thus :—‘He thinketh that the image . . . cannot be without some living thing underneath :’ and, ‘Let no man say unto me,

¹ Aug. de Doctr. Christ. serm. ccxxx. 4.

² Id. ad Bonifac. Epist. xcvi. 9. ³ Ibid. Psalm lxxv. Enarr. 15.

“ It is no divine power : it is no God : ” I would to God they knew it as we know it. But what they have, and in what sort they have it, and what they do about it, the altar beareth witness.¹

With respect to the latter part of the Church Catechism —how far Bishop Overal ‘ not only expressed in it his own convictions, but embodied herein the theology of St. Augustine and the Western Church’ —the observation having been only considered with respect to Augustine, it shall be examined in the next chapter with regard to Bishop Overal, and ‘ his own convictions.’

¹ Aug. de Verb. Evang. Matt. viii. serm. lxii. 10.

CHAPTER VIII.

ON BISHOP OVERAL AND THE ADDITION TO THE CHURCH CATECHISM IN 1604.

'We thought meet with consent of the Bishops and other learned men there present, that some small things [in the Book of Common Prayer] might rather be explained than changed.'—*Proclamation of James I. after the Conference at Hampton Court.*

RESPECTING the latter part of the Church Catechism, after observing 'a very marked distinction' between the account of the Lord's Supper and Baptism, the 'Charge' adds:—'Of course it would be only our duty to presume, that our Church had a distinct intention in making this difference; but, in addition to this, we know that Bishop Overall, the author of this part of the Catechism, which was added in 1604, not only expressed in it his own convictions, but embodied herein the theology of St. Augustine and the Western Church.'¹ And, again, respecting the assertion of the Catechism, that the Body and Blood of Christ 'are verily and indeed taken and received,' the 'Charge' commends the explanation of Heylin—that so 'the Church doth teach us to understand that Christ is truly and really present, though after a spiritual manner, in the blessed Sacrament;' or in the consecrated elements, with which it is identified in the 'Charge;' though not so in truth, or in the view probably of Heylin.

The views of the 'Charge' respecting the intention of the Church, and the convictions of Bishop Overal and

¹ Charge, p. 75.

² Id. p. 76.

of St. Augustine regarding the Lord's Supper, and the 'distinct teaching of the Church in 1604,'¹ are again confirmed by a quotation singularly curious concerning the latter part of the Catechism :—'From first to last it is all about the Sacraments. Of the thirteen questions and answers of which the Catechism had previously consisted, five, it is true, were already devoted to the subject of Baptism, and constituted, no doubt, a strong Sacramentarian element. But still, it might justly be said, that, up to the year 1604, its pervading character was non-Sacramentarian, and to a large extent Scriptural ; inasmuch as it contained, besides a brief analysis of the so-called Apostles' Creed, a practical and somewhat detailed exposition of the moral code of the Jewish law, so arranged as to occupy a more prominent position, and a much more extended space, than that which was devoted to the subject of the Sacraments.'

'Now, however, in consequence of the addition of this scholastic Romanising adjunct, it is plain that the pervading character of our national Catechetical Formulary has been very materially modified. In its original state, the Sacramental element, however distinctly enunciated, was nevertheless subordinate, both in prominence and extent, to the Scriptural. But now the case is, in this respect at least, not merely altered, but actually reversed. Since the revision of 1604, Sacramentalism, it must be allowed, most decidedly predominates ; it has constituted, from that time, the basis of the entire fabric.'² And again :—'Out of twenty-five questions of which the Catechism now consists, not less than sixteen relate exclusively to the nature and efficacy of the Sacraments.'³ And, again, it notices therein the regular and minute exposition, 'which far exceeds in effect the previous ex-

¹ Charge, p. 76.

² Id. p. 146.

³ Id. ibid.

planation of the Creed and Ten Commandments; and which is especially suited to impress the tender minds of children with a sense of the supreme importance of Sacramental observances.'—*Revision of Book of Common Prayer*, by J. C. Fisher, M.A.¹

The 'Charge' therefore seems, by its observations and quotations, to maintain, respecting the Catechism, the three propositions following, viz. :—

1. That the Church had 'a distinct intention,' in 1604, when adding the latter part of the Catechism, to make a very 'marked distinction,' bearing upon the present question, between the two Sacraments.

2. That the addition embodied the convictions of Overal, its author; and of Augustine, and the theology of the Western Church; and the teaching of the Anglican Church, viz. :—That the Body and Blood of Christ were really and essentially present in the consecrated elements; and—

3. That by 'the addition of this scholastic Romanising adjunct' the Scriptural element in the Catechism is subordinate, both in prominence and extent, to the Sacramental: and that since 1604 Sacramentalism predominates therein; and that the addition implies 'the supreme importance of Sacramental observances.'

In answer, I propose to prove three things, viz. :—

1. That the Church had not the distinct intention imagined; and made no such 'marked distinction,' as is supposed, between the two Sacraments by the said addition.

2. That the intention of the parties making the said addition was accurately therein, and thereby, to express the convictions and the theology of Bishop Jewel: of whom the same parties were enthusiastic admirers, and whose views respecting the essential or substantial presence in the consecrated elements were, like the views of

¹ Charge, p. 146.

Augustine, as shown in the preceding chapters, diametrically opposed to those of the ‘Charge.’

3. That the said addition to the old Catechism was made in 1604 by the King and Royal Commissioners alone—Overal being their penman—without consultation either of Convocation or Parliament: and merely upon the ground of its acknowledged subordinate and not ‘supreme importance.’

These three propositions, therefore, we may now consider:—

1. The Act of Uniformity, 1 Eliz. c. 2, establishing the Book of Common Prayer, A.D. 1558—after enacting, in section 25, that the ornaments of the Church and its ministers shall be such as was in the Church in the second year of Edward VI. until other order be taken by the Queen, with advice of her Commissioners appointed ‘under the Great Seal of England for causes Ecclesiastical, or of the Metropolitan of this Realm’—immediately adds, in section 26, that, ‘if there shall happen any contempt or irreverence to be used in the ceremonies or rites of the Church, by the misusing the orders appointed in this Book, the Queen’s Majesty may, by the like advice of the said Commissioners or Metropolitan, ordain and publish such further ceremonies or rites, as may be most for the advancement of God’s glory, the edifying of His Church, and the due reverence of Christ’s Holy mysteries and Sacraments.’

Under the 26th section, respecting ceremonies or rites, and contempt or irreverence happening therein, first, Elizabeth granted a Commission ‘to the Archbishop and three other Commissioners’ to publish ‘some new kalendars of lessons:’ and a new kalendar was accordingly ordained and published by her in 1561.

And, next, her successor, James I., after the Hampton Court Conference, similarly—or with the like advice of

the Commissioners under the Great Seal—by royal authority, in 1604, made additions to the Prayer-Book and Catechism, as smaller matters pertaining only to ceremonies or rites : and in his proclamation the King says, ‘It appeareth to us and our council, that there was no cause why any change should have been at all in . . . the Book of Common Prayer . . . Notwithstanding, we thought meet, with consent of the Bishops and other learned men there present, that some small things might rather be explained than changed . . . and for that purpose gave forth our commission, under our great seal of England, to the Archbishop of Canterbury and others, according to the form which the laws of the realm in like case prescribe to be used—the margin says according to 1 Eliz. c. 2, s. 26—to make the said explanations, and to cause the whole Book of Common Prayer, with the said explanations, to be newly printed.’ The proclamation then enjoins all men, ecclesiastical and temporal, to conform to the whole book with the said additions or explanations ; and commands, that the Archbishops and Bishops ‘take order, that every parish do procure to themselves one of the said books so explained :’ and accordingly both ecclesiastics, and laymen, of the Church generally did so conform to the additions then made to the Church Catechism and the Prayer-Book on the ground of the royal authority alone, which was legally empowered so to act in matters of secondary importance : nor was it till 1661–2 that the additions then made to the Catechism received the consent of Parliament or Convocation.

The Church therefore had not, as is asserted in the ‘Charge,’ ‘a distinct intention in making this difference’ between the account of the two Sacraments ; for it was not at all the Church’s work : and the distinction too seems not ‘very marked,’ but simple and easily explainable ; viz., in the case of Baptism, the inward grace being

'a death unto sin and new birth unto righteousness,' the answer immediately declared the benefits; which, therefore, required no further explanation: whereas in the case of the Lord's Supper, the answer, following, as it ought, the phraseology of our Blessed Lord, taught that the inward grace was the true reception of the body and blood of Christ by the faithful: and this mystical language did require a further instruction, teaching the catechumen what were the benefits of such a spiritual reception: which benefits the elements themselves signified to be 'the strengthening and refreshing of the soul,' as the Catechism rightly explains.

2. That the intention of the parties making the said addition to the Catechism, so far as respects the Lord's Supper, was to express the doctrines therein of Jewel—who had spent so much time and skill in stating and triumphantly defending them—appears to be almost sufficiently established by the fact, that the edition of Jewel's Works, published in 1609, was dedicated to James I. by Overal, the penman of the said addition; who, in his able dedication to the King, after various testimonies to the worth of Jewel—'of worthy memory,' 'the worthy bishop,' 'our godly bishop,'—says, near the conclusion, respecting his works, 'they have long and frequently, upon all occasions, had a most singular testimony and approbation of your Majesty, for the most rare and admirable works that have been written in this last age of the world.'¹ And accordingly, 'Archbishop Parker took pains to have the Defence of the Apology placed in parish churches:' and Archbishop Bancroft also 'prescribed, that copies of the whole works of Jewel should similarly be placed in the churches.'² Nor should the testimony of Hooker—of whose works James the First expressed nearly as singular

¹ Dedic. by Overal. Jewel, Parker Soc. edit. vol. iv. p. 1306-1312.

² Ibid. p. xxviii.

approbation—be forgotten, pronouncing Jewel ‘the worthiest divine, that Christendom hath bred for the space of some hundreds of years.’¹

But to make it still clearer that Overal and James I. intended to add to the Catechism—which before had instructed the ignorant only, as the Fifty-ninth Canon of 1633 prescribes, ‘in the Ten Commandments, the Articles of the Belief, and the Lord’s Prayer’—the precise doctrine of Jewel respecting the Sacraments, and particularly respecting the true reception of Christ’s body and blood by the faithful in the Lord’s Supper, I take the few passages upon the subject from Jewel which first fall in my way: and which will show, that Jewel held the real reception of Christ’s body spiritually, as beforesaid—or by His ubiquitous Godhead, united personally to His glorious body; and by His omnipotent Spirit, which Jesus, being by the right hand of God exalted, sheds forth; and also by His grace, by which God or Christ is said to be with us or come unto us²—for where God blesses, He is: and, therefore, the tabernacle was His dwelling-place, and the temple His house; and at the great feasts Israel ‘appeared before the Lord;’ and David invites them to ‘come before His presence:’ and similarly the Sun of Righteousness also, like the ordinary sun, is said to be, where He is beneficially acting.³

In these three respects, then, there is a spiritual and true reception of Christ’s body: and this implies nothing above all or any of the laws of nature; and it infers no greater miracle than the ordinary operations of divine grace in answer to prayer. But on this subject let Jewel speak for himself, both directly and through the Fathers whom he quotes. Thus:—

For the true spiritual reception of Christ’s body and

¹ Eccles. Pol. b. ii. s. vi.

² Matt. xviii. 40; xxviii. 20.

³ Exod. xx. 24.

blood, by faithful communicants, Jewel observes of his adversary :—‘ He (Harding) saith :—“ It is no bare figure, as the Sacramentaries hold opinion,” and therefore . . . that Christ’s body is really present. So might he also say : the Sacrament of Baptism is no bare figure ; therefore Christ is therein really present.’¹ And in next page :—‘ We teach the people not that a naked sign or token, but that Christ’s body and blood indeed and verily is given unto us : that we verily eat it ; that we verily drink it.’² So on the word ‘ verily ’ Jewel observes :—‘ It is a great folly to say, verily and fleshly are all one thing. Indeed the spiritual eating of Christ’s body by faith is the true eating ; and he that eateth the same most spiritually eateth most truly :’³ and :—

‘ We do expressly pronounce that in the Lord’s Supper there is truly given unto the believing the body and blood of our Lord, the flesh of the Son of God, which quickeneth our souls.’⁴ The latter extracts also answer an observation of the ‘Charge’ respecting the word ‘given,’ in Article XXVIII., viz. :—‘ The word “ given ” seems to me to be only consistent with the doctrine of an objective presence’⁵—For beside observing that the two words ‘given’ and ‘taken’ are reciprocals ; so that, whatever is ‘taken’ from a man, as an instrument however inferior, must be ‘given’ by that man similarly : it is manifest that the word is consistent with the doctrine of Jewel ; which is in direct contradiction to that of the substantial presence of Christ’s body in the elements, now inaccurately called ‘the Objective Presence of His Body in the Sacrament’—an ambiguous phrase, that might be capable of a good sense by a proper explanation of two words.

Again, for such real reception by faith without the Eucharist, quotations by Jewel were given in a former

¹ Jewel, vol. i. p. 447.

⁴ Id. vol. iii. p. 449.

² Id. ibid. p. 448.

⁵ P. 81.

³ Id. ibid. p. 468.

chapter from Augustine. For example :—‘ How shall I reach up my hand unto heaven and hold Him sitting there? Send up thy faith, and thou hast taken Him.’ Thus spiritually, adds Jewel, and ‘ with the mouth of our faith, we eat the body of Christ and drink His blood; ’¹ and so we may do also by hearing and believing the Scriptures: for ‘ albeit the words of Christ, He that eateth not my flesh, &c. may be taken of the Sacrament; yet in truer sense the word of the Scriptures is the body and blood of Christ.’²

Again, for such real reception of Christ’s body also by baptism :—‘ Every faithful man is then made partaker of the body and blood of Christ, when in Baptism he is made a member of Christ.’³ And for the presence of God in or with the water, extracts from the fathers were also before given. Still the essential, or substantial, or natural body of Christ is only ‘ in heaven and not here,’ respecting which, testimonies out of Jewel were given before from Vigilius and Fulgentius: therefore I only here add two more from the latter father :—‘ Christ being one, according to the substance of His manhood was absent from heaven when He was in earth; and forsook the earth when He ascended into heaven:’⁴ and again :—‘ Whereas Christ is absent from us by the form of a servant, yet is He evermore present with us by the form of God.’⁵

And with respect to the pleas of Christ’s being a ‘ spiritual body;’ and its invisibility and impalpability: and to the epithets hyperlocal, ineffable, supernatural, the observations and quotations of Jewel were also before multiplied: so that I only add here—respecting the supposed eating by the wicked, a necessary consequence of

¹ Jewel, vol. i. p. 448. ² Hieron. Breviar. in Psalt. Psal. cxlvii.

³ Aug. ad Cor. i. cap. x.

⁴ Fulgentius ad Trasim. lib. ii. cap. xvii. xviii.

⁵ Id. ibid.

the supposed essential presence in the elements—that we may contrast the Scriptural doctrine of Augustine with the novel doctrine of Sacerdotalists, one passage:—‘The Sacrament of the body of Christ . . . is received from the Lord’s Table, of some unto life, of some unto condemnation. But the thing itself . . . whereof it is a Sacrament, is received of every man unto life, and of no man to condemnation;’¹ in connection with which we may remember what was said in a former chapter, by advocates for the essential or substantial presence, respecting the reception of ‘the thing itself,’ even by a mouse, or ‘dog, or a brute beast.’

3. That the addition to the Catechism was made by James I. and Overal on the ground of its secondary, not ‘supreme,’ importance may appear first from the Law before mentioned—1 Eliz. c. 2, s. 26—which limits the power of the Crown with the advice of Commissioners, and without the authority of Parliament or Convocation, to the publishing of such orders respecting ceremonies or rites, as may repress irreverence or contempt: and this is intimated, as we have seen, in the proclamation of James requiring conformity to the altered Catechism and Prayer-Book.

As to the opposite conclusion, drawn in the quotation of the ‘Charge’ by arithmetic,² from ‘the addition of this scholastic Romanising adjunct,’ for the predominance now in the Catechism of the Sacramental element over the Scriptural; and for ‘the supreme importance of Sacramental observances,’ it is certainly very original. Out of twenty-five questions, we are told, sixteen relate to the Sacraments; and therefore the relative importance of Sacraments to the other matters of Scriptural faith and duty in the Catechism, as is intimated, must be somewhat in the ratio of sixteen to nine.

¹ August. in Johan. Evang. cap. vi. tractat. xxvi. 15.

² P. 146.

But this argument rests altogether on the assumption, that all the questions and answers are of nearly equal importance; or that ‘What is your name?’ is equivalent to ‘Rehearse the articles of thy belief:’ and that the reason why infants are baptised, or what is said about their godfathers and godmothers, will nearly balance the instructions in the Catholic faith, or in ‘my duty towards God or my neighbour.’

The same easy estimate might of course be applied to Scripture; on the assumption only that all its texts are nearly equivalent: and thus Gen. i. 1; John i. 1, 14, iii. 16, xiv. 15; 1 John ii. 1, 2; Matt. xi. 28, xxii. 27–40, xxviii. 19, 20, would be found to be a hundredfold less important, than unintelligible prophecies, embracing ‘so large a portion of this most important formulary’—very contrary to the view of an ancient father, who said of one text, that ‘there is in it an ocean of thought in a drop of language.’

The argument, however, requires no further answer than to state it: but it may profitably lead us to consider the distinction, too often, as in this case, forgotten, between ‘the Commandments and Ordinances of the Lord,’¹ or between the moral and positive commandments of religion—in all of which, however, believers should walk as far as possible blameless.

The moral commandments, such as, ‘Thou shalt worship the Lord thy God,’ and believe in Him, and love Him, and honour His name; and ‘Thou shalt love thy neighbour as thyself,’ and maintain justice, mercy, and truth: and, negatively, Thou shalt not kill, nor steal, nor commit adultery, nor bear false witness, nor dishonour thy father or mother: all these exhibit the unchangeable will and character of God, who is love: and they are written by

¹ Luke i. 6.

Him not only in Scripture, but on the heart ; so that in this respect ‘the Gentiles are a law unto themselves.’¹

The ordinances, on the other hand, were not written upon the heart or conscience ; nor founded on the discoverable fitness of things ; but exclusively upon the Word of God, as from time to time it was made known, and occasionally, for wise reasons, varied. Such, for example, was the case respecting the ordinances of Sacrifice, of Circumcision, and the Passover ; and of the inferior rules of diet, dress, and ceremonial, which were given to the Jews.

Now, all through the Bible the moral duties are put in the highest place, and the positive only in the second : so that, in case of inevitable competition or opposition between the two, the ordinances are always to give way.

Thus in the case of the Temple service,² and of sacrifice,³ and of feasts,⁴ and of fasts :⁵ and so similarly the rules of our Blessed Lord respecting healings on the Sabbath ;⁶ and respecting eating with sinners to convert them :⁷ all rest upon the clear and general principle of the superiority of moral commandments over ordinances.⁸

Hence it is an unscriptural and very dangerous error to teach ‘the supreme importance of Sacramental observances,’ which are indeed highly, though subordinately, important ; or of any other outward ministration, which, if it be matter of divine ordinance, must nevertheless be religiously observed.

It is an error, indeed, calculated obviously to exalt and spoil the clergy ; and to degrade and destroy any people, even though it were before eminent and noble—as it has done in the cases of Italy and Spain—by turning

¹ Rom. ii. 14.

² Jer. vii. 3-7.

³ Jer. vii. 22.

⁴ Is. ix. 14-17.

⁵ Is. lviii. 5.

⁶ Matt. xii. 2-5.

⁷ Matt. ix. 13.

⁸ Matt. ix. 18 ; xxiii. 23.

attention to the supreme importance of such outward things as masses or confessionals, and beads and scapulars; and turning it away comparatively from truth and justice, purity, mercy, charity, and faith, and the love of God. It is the latter eternal and unchangeable moralities, which really constitute the image of God and the Spirit of Christ ; and if any man have not this image of God, and Spirit of Christ, ‘ he is none of His.’¹

Having now examined the proofs alleged for the chief Sacerdotal doctrine—viz., the testimonies of the Undivided Church, and of the Early Fathers; and of Jewel, Augustine, Overal, and the Church Catechism—I propose in the next four chapters to consider the doctrines of the ‘ Charge’ respecting the Eucharistic Sacrifice, and the adoration of Christ in the consecrated elements ; the discussion of which had been postponed.²

¹ Rom. viii. 9.

² P. 106.

CHAPTER IX.

ON THE SUPPOSED OFFERING OF CHRIST IN THE EUCHARIST.

'The Sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables, and dangerous deceits.'—Article XXXI.

IN discussing with Sacerdotalists the question of the Eucharistic Sacrifice, our dispute is not about the word, which is often understood spiritually, and applied very variously in Scripture.

The question is, first, whether the essential or substantial body of Christ is in the elements—a point discussed already—and secondly, whether, being so, it is by the Priest really offered or sacrificed to God, in order that this oblation of Christ, the Son of God, might propitiate Him. To understand this question, and the doctrine of the Anglican Church respecting it, it will be well to look backward in the history of the Church for some centuries.

In the year 1215, the Roman Church, in the Fourth General Council of Lateran, first decreed the doctrine of Transubstantiation; which, according to the Council of Trent, means the conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, of Christ: and so, according to the creed of Pius IV.—or of the Roman Church—'in the most Holy Sacrament of the Eucharist, there are really and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ.'

Upon the basis of this doctrine, it was commonly said, after the year 1215, that the priests in their masses offered Christ to God : and that this offering of the Son of God was a sacrifice propitiatory, for the living and the dead, to obtain the remission of pain or guilt. But this latter doctrine could not, for above three centuries after the Council of Lateran, be expressly charged upon the Roman Church ; because it was not decreed in any of its General Councils until 1562, nor was the Council decreeing it confirmed until 1564 : in which year, its decree as to the Eucharistic Sacrifice was both approved by the Pope, and also made an article in the new Roman Creed.

Before this, in 1552, the convocation of the Anglican Church agreed on Articles of Religion, published by Edward VI. in 1553 ; and one of them directly declared that ‘the Sacrifices of Masses, in which it was commonly said that the priest did offer Christ for the quick and dead, to have remission of pain or sin, were forged fables (*figmenta*) and dangerous deceits :’ and the Church, at the same time, took away the whole foundation of the doctrine, by declaring, in another Article, that ‘the body of Christ cannot be present at one time in many and divers places ;’ and that a faithful man ought not ‘to confess the real and bodily (*corporalem*) presence of His flesh and blood in the Sacrament.’ It had also before published, in the Rubric after the Communion Office, in 1552, a declaration, denying ‘any real and essential presence there being, of Christ’s natural flesh and blood,’ and affirming that ‘they are in heaven and not here ; for it is against the truth of Christ’s natural body to be in more places than in one at one time.’

The article was made stronger in 1562, by declaring the said fables ‘blasphemous’ (*blasphema figmenta*) : and from 1562 it has remained unchanged up to this day, while of the three terms—‘real,’ ‘essential,’ and ‘corporal’—

employed to designate the presence denied in 1552, the last, which was the clearest, was selected for the Post Communion Rubric of the Prayer-Book, at its last revision in 1661. This selection, however, for the Rubric of the strongest term of the three—‘corporal’—we are now marvellously told, in a quotation annexed to the ‘Charge,’ ‘must necessarily be considered as involving nothing less than a positive, though tacit, recognition of the real and essential, as distinguished from the corporal presence.’¹

In 1564, the Church of Rome said authoritatively, what was ‘commonly said’ in her Communion before: for the Council of Trent, then confirmed, declared that Christ offered His own body and blood to the Father under the forms of bread and wine, and also commanded the Apostles and their successors in the priesthood to offer them by the words, ‘Do this in remembrance of Me;’ and that He instituted a new Passover, viz. Himself, to be immolated by the Church through the priests under the visible forms. The same Council also, in its Canons, anathematised any man who says, ‘that there is not offered to God in the Mass a true and proper sacrifice, or that it is not propitiatory.’²

Finally, in 1564, Pius IV. not only confirmed the declarations of the Council, but put forth the new Creed, which he compelled all incumbents in the Roman Communion to swear, saying, ‘that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead;’ and also that in the Sacrament ‘there are truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ.’

The ‘Roman Catechism,’ commonly called the Catechism of the Council of Trent, published in 1566—

¹ P. 147. ² Council Trid. Sep. 22, Cap. 1, and Canons 1 and 3.

according to the decree of that Council, and by order of Pius V.—affirms the same Roman doctrine of the Eucharistic Sacrifice repeatedly. It says, that in it, Christ Himself ‘is immolated (*immolatur*) and offered ;’ and that ‘the sacrifice contains the efficacy, not only of merit-ing, but also of satisfying ;’ that by the words ‘Do this in remembrance of me,’ Christ made the Apostles priests, in order that they and their successors in the priesthood should immolate and offer His body; and that the Sacrifice of the Mass is ‘a truly propitiatory sacrifice, by which God is reconciled and rendered propitious to us.’¹

It may be observed here that, in the Chapters and Canons of Trent respecting the Eucharist, the word ‘Masses’ in the plural number occurs very frequently : and also that, beside denying ‘the Sacrifices of Masses’ in her Articles, the Convocation of the Anglican Church, in 1562, sanctioned Nowell’s Catechism, which declared that in the Lord’s Supper Christ’s body is not offered as a sacrifice for sins ; and that ‘the prerogative of offering for sins belongs to Christ alone, as the Eternal Priest, who once made the only and perpetual sacrifice for our salvation when dying on the Cross.’

Such being the conflicting doctrines of the Anglican and Roman Church, we may now proceed to examine the ‘Charge.’

It affirms, with much reason, as beforesaid, that ‘words represent things,’ and that there is no more ‘dangerous error than to deny the power of words ;’² and quotes an observation in the Appendix, that, ‘if we may play what tricks we choose with words, we may make any words mean anything :’³ and yet, without any caution, addition, explanation, or definition, to guard against the awful abuses of the word ; and with quotations confirming its

Cat. Rom. de Euch. Sect. 68, 70, 73, 77. ² P. 71. ³ P. 164.

worst abuses, it applies the word ‘sacrifice,’ or its equivalent, to the Anglican Communion Service very frequently. Thus we read therein of the ‘imperative sacrifice offered,’ and the ‘sacerdotal act’ of the Priests, and ‘that sacrificial action,’ and ‘the doctrine of sacrifice,’ and the ‘idea of sacrifice’ in our Communion Service; and of ‘the Eucharistic Sacrifice,’ and ‘the commemorative sacrifice.’¹ We are told, too, that the original words of which ‘Do this,’ is the translation mean, in Alexandrine Greek, ‘Sacrifice this’—an advance upon the arguments of the Tridentine Council and Catechism—and in a quotation it is said, that the office of Communion in the English Church, ‘notwithstanding the Protestant horror entertained of the Mass, approaches it so nearly, that no ingenuity can exhibit them in contrast;’ and that with the consecrated elements ‘coexist, really and substantially, the body and blood of Christ. Respecting this real presence with the elements, there is no dispute between the Romish and the English Church: both unequivocally maintain it, and the only question is respecting the absence of the original and culinary bread and wine.’² and in another quotation we are told, that her best champions defend her ‘by showing, that the English Church possessed all the privileges and blessings which the Church of Rome possessed, a true sacrifice, and a real presence:’ and, again, sundry champions are named as maintaining that, ‘if the doctrine of Transubstantiation be abated, there will remain no difference with the opponents on the subject of the presence or the sacrifice.’³

Again, to distinguish between what is Anglican and Roman, the ‘Charge’ mentions ‘any conception of our Lord’s presence in the Eucharist, which regards it as gross and carnal:’ and this is one point in which the Church

¹ Pp. 81, 82, 51, &c. ² P. 155. ³ P. 160.

may claim to be ‘the great barrier between Romanism on one side, and ultra-Protestantism on the other.’¹ And yet this barrier is so far immediately thrown down, or the Church of Rome relieved from this distinguishing conception, in the Appendix; for its champion, Harding, is quoted as saying, that Christ’s body ‘is there, not after a corporal, carnal, or natural wise, but invisibly, unspeakably, supernaturally, spiritually.’² Indeed, the Roman conception might, perhaps, be said to be less gross and carnal than that of the ‘Charge’: for the latter holds, that ‘culinary bread and wine’ receive the presence of Christ’s body, while Rome denies the presence to be in any corporal substance whatsoever.

Altogether, as the question respecting the presence or absence of culinary bread and wine seems to be of no comparative importance, I am unable to see any essential difference between the ‘Sacrifice’ maintained in the ‘Charge,’ and the ‘true, proper, and propitiatory sacrifice’ taught by the Church of Rome. Indeed, as we have seen, the writers cited in the Appendix maintain that the Communion Office and the Mass cannot be contrasted; that, respecting the real presence, there is ‘no dispute;’ and that both Churches possess the same privileges and blessings, ‘a true sacrifice and a real presence.’ I must, therefore, deal with the ‘Charge’ as maintaining a true sacrifice, or offering, of Christ in the Eucharist.

Now in the 2nd and 3rd Chapters of this Part it was shown, that any proper or literal offering of Christ’s body by the priest is both antisciptural and impossible; because Christ’s body is in heaven, and ‘not here’ in the elements. We have also seen, that the Anglican Church, in 1552, made a twofold declaration against a ‘real and essential’ presence, and against a ‘corporal presence;’ which latter

¹ Pp. 111, 112.

² P. 147.

term was, in 1661, judiciously selected as the most clearly Protestant of the two, in the Rubric then made and since retained : while ‘the sacrifices of masses’ were declared in 1552 to be ‘*figmenta*,’ and in 1562, and now in Article XXXI, to be ‘*blasphema figmenta*.’ The offering or sacrifice of Christ, therefore, has been both absolutely refuted by its proved impossibilities ; and for faithful churchmen authoritatively rejected by the Rubric and Articles of the Church. It is therefore only by way of superfluous caution that it seems well to add, in this and the next Chapter, the further arguments following against it, viz. :—

If, in the Eucharist, there be now a proper sacrifice or offering of Christ, there was necessarily one at the institution of the Sacrament by Christ Himself : and that must have been manifested by some word, or by some , of our Blessed Lord, or by some circumstance clearly declaring it. But not one word at the institution declares that Christ offered Himself, or that the Apostles offered Him : and no one action or circumstance intimates it. There was no altar or sacrifice present, but merely a table. There was a blessing too by our Saviour, but that was, and is, given ordinarily at table after meat. Gifts also were offered by Christ ; but it was to His disciples, not to God. Consecration, again, is not a sacrifice, for even churches are consecrated, or set apart from profane use. Elevation, it is confessed, was not instituted ; and eating and drinking were sacramental acts, not sacrificial : and as to the offering or sacrificing of Christ, neither Romanists nor Sacerdotalists can agree upon the time when, or the act by which, He is offered. Briefly, then, at the institution, no one sacrificial action, or sacrificial word, of our Blessed Lord is recorded, or can be mentioned.

A few Romanists, indeed, have argued from the words ‘is broken,’ and ‘is shed,’ that Christ properly offered or

sacrificed Himself at the moment, or at the Last Supper—and if so, then the offering Himself next day upon the Cross was apparently unnecessary—but such a supposed offering is directly in opposition to Scripture :¹ and the argument has been virtually given up, for a future event immediately following is allowed to be frequently expressed by the present : as in the case of Judas it is said, ‘he that betrayeth Me ;’² and Christ says, ‘I lay down My life ;’³ and ‘I go My way :’⁴ and, further, the Roman Bible, which is binding on the great advocates of the proper sacrifice, gives Christ’s words in the future, as in 1 Cor. xi. 24, ‘*tradetur*,’ will be given; and in Luke xxii. 21, ‘*fundetur*,’ will be shed ; and also the Canon of the Mass itself gives the latter ‘*effundetur*.’

An argument, however (upon which no consistent Romanist would venture), is put forward in the ‘Charge,’ intimating, that the original words translated ‘Do this’ should be translated ‘Sacrifice this ;’ and the word ‘this,’ it seems, cannot mean ‘this bread ;’ for, as Bellarmine argues, the figurative sacrifices of the Old Testament must be inferior to the things figured ; but they are not inferior to simple bread signifying the body of Christ ; therefore the Eucharist is certainly not simple bread signifying the body, but the body of Christ itself.⁵ The ‘Charge’ also expressly maintains that the inward part of the Sacrament, meaning the consecrated elements, ‘is Christ’s precious body and blood.’ ‘This’ then, it appears, He commanded them to ‘sacrifice.’ This modern argument, therefore, which I do not remember to have seen urged by any Anglican churchman, or even by a Romanist, before—and which no Romanist could consistently urge in defence of his Church’s proper and propitiatory sacrifice—is, it seems, the discovery of an Episcopal

¹ Heb. ix. 22-28.

² Mark xiv. 42.

³ John x. 17.

⁴ Luke xxi. 22.

⁵ Bellarm. de Euchar. lib. i. c. 3.

protector of the Protestant Reformed religion established by the law,¹ who is pledged to ‘banish and drive away all erroneous and strange doctrine.’²

The verb *ποιεῖν*, in Greek, is used in two general senses—*to make*, and *to do*—and by taking the latter two words in their most comprehensive sense, we may include under them almost all the specific meanings assigned by lexicographers to the Greek verb, from its connection with other words in the same sentence. In the Greek New Testament the verb occurs above 540 times, and generally means either to do, or to make:—as, ‘to do’ in Mark xi. 3–5, ‘Why do ye this?’ and ‘What do ye, loosing the colt?’ or John xiii. 27, ‘That thou doest, do quickly;’ or, Matt. i. 24, ‘Joseph . . . did as the angel of the Lord had bidden him.’ Or, ‘to make’:—as in Matt. iii. 3 and iv. 19, ‘Make his paths straight,’ and ‘I will make you fishers of men.’

Now, in the whole 540 repetitions of the verb, it does not signify ‘to sacrifice,’ or anything like it, once. It has not also that novel meaning in the version of the Church of Rome; nor has any one version of the New Testament existing, whether ancient or modern, in any language whatever; nor any one, out of about two hundred fathers of the undivided Church—most of them naturally quoting and commenting on a text so remarkable—been produced in favour of the meaning now given to ‘Do this’ in the ‘Charge.’ Respecting, then, the New Testament, the question appears to be ended.

With respect to the Old Testament, and the ‘Alexandrine or Septuagintal’ Greek, I find that the verb *ποιεῖν* occurs in the Septuagint about 2,465 times: and Trommius quotes 2,260 verses in which it has the general senses of ‘to make’ or ‘to do.’ For example,

¹ The Queen’s Coronation Oath.

² Form of Consecrating a Bishop.

in Genesis i. 7, ‘God made the firmament;’ and in five following verses of the same chapter it has the same meaning. Again, in Genesis iii. 13, 14 and iv. 10, the meaning is given rightly in our version:—‘What is this that thou hast done?’ and ‘Because thou hast done this,’ and ‘What hast thou done?’ I have also hastily reckoned above two dozen verses in which the verb means ‘to do,’ in Alexandrine or Septuagintal Greek, in the first twenty-two chapters of Genesis; while one of the two general meanings—‘to do’ or ‘to make’—belongs to it in about 770 verses of the Pentateuch.

Trommius very needlessly ranges the verb, as used in the Septuagint, under fifty-three different shades of meaning, most of which will be taken in by giving their full comprehensiveness to the general senses of ‘to make’ or ‘to do:’ but for the meaning ‘to offer,’ or ‘to sacrifice,’ he quotes but one verse in the whole Septuagint (Job xlvi. 8), and in that one instance the exception was quite unnecessary; for to ‘make’ a burnt-offering is quite as common and correct a phrase as to ‘offer’ one, and is used indifferently with it: and this will afford an answer to several quotations from the Authorised Version given in the Appendix,¹ where the verb *ποιεῖν* is loosely translated ‘to offer,—and sufficiently well, except for strictly doctrinal purposes—as it is translated in Job xlvi. 8, ‘to offer,’ when ‘to make’ would be more accurate and equally intelligible.

Briefly, the word occurs 540 times in the New Testament, and it does not mean therein ‘to sacrifice’ once: and it occurs in the Septuagint 2,465 times, and the meaning ‘to offer’ is given to it by Trommius but once, and that unnecessarily: so that, altogether, the meaning now contended for appears not to be correct in even one out of

¹ Appendix, p. 165.

above three thousand cases of its occurrence in the Bible. A judgment may thus be formed of the grounds for a very dogmatical expression of belief, in a public newspaper of this year :—‘That when our Lord said, “Do this in remembrance of me,” He used the word “do” in the same sacrificial sense which it ordinarily bears in the Greek of the Old Testament—Offer this sacrifice for a memorial of me.’¹

We repeat, then, that no one word or act of Christ intimates the offering or sacrifice of Himself to God, at the institution of the Eucharist. And if our Blessed Lord did not then ordain such an offering or sacrifice, all parties admit, that the Church has no authority or power to ordain it.

¹ Letter of Rev. A. H. Mackonochie in the *Guardian* of Jan. 9, 1867.

CHAPTER X.

ON THE SUPPOSED OFFERING OF CHRIST IN THE EUCHARIST
(CONTINUED).

‘As it is appointed unto men once to die, but after this the judgment : so Christ was once offered to bear the sins of many ; and unto them that look for Him shall He appear the second time without sin unto salvation.’—*Hebrews*, ix. 27, 28.

AFTER the crucifixion, Christ rose, ascended, and presented Himself and His sacrifice to God in heaven : and there He ever liveth to make intercession for us; and is thus our advocate with the Father, and a Priest for ever after the order of Melchisedec : and having such a High Priest over the house of God, we may ‘draw near with a true heart, in full assurance of faith.’¹

But this priesthood after Melchisedec, in which some Sacerdotalists claim a share, is really intransmissible or unsuccessive.² Melchisedec figured Christ, and no one else. He was King of Righteousness and King of Peace. He had no (recorded) predecessor or successor : No beginning or end of days, ‘but made like unto the Son of God, he abideth a priest continually.’³ In these respects he differs from every priest but one : and for Christian ministers now to call themselves ‘priests after the order of Melchisedec,’ or pretend properly ‘to offer’ the Son of God to the Father, is an usurpation of Christ’s incomunicable glory, intercepting from the minds of Christians their great anointed Priest on high, and diverting them

¹ Heb. x. 22. ² Heb. vii. 24, ἀπαράβατον. ³ Heb. vii. 3.

to the sinful men, who pretend to be acting in His person and sacrificing Himself.

The only recorded act of priesthood by Melchisedec was his blessing Abraham;¹ in which he resembled the Saviour.² As to the bread and wine which he brought forth, it was to refresh Abraham's soldiers: but, even were that supposed to be 'a sacrifice,' it would still, like the sacrifices of the Old Testament, be a figure, not of the Eucharist, but of the Cross: and Bellarmine, the oracle of Romanists, rejects, almost contemptuously, such a Christian sacrifice, as inferior to that of living victims offered by the Jews.

There is, therefore, now no priest after Melchisedec, but the One who presents Himself and His sacrifice in heaven; and so intercedes,³ and is 'able to save to the uttermost:' a Priest, to whom the faithful may look always in time of need;⁴ so that, 'if any man sin, we have an advocate with the Father . . . and He is the propitiation for our sins':⁵ and now, whenever a Christian really prays, through Christ, for pardon and grace, this propitiation and intercession is effectually applied to him by faith. No argument, therefore, can be had for Sacerdotalists from Melchisedec: or, rather, by their proper sacrifices, they would seem to revive, if they could, the other priesthood, after the order of Aaron.

For another text in favour of a proper propitiatory sacrifice in the Eucharist, the Council and Catechism of Trent refer us to 1 Cor. x. 21. But there St. Paul is speaking not of sacrificing on an altar by a priest, but of eating at a table by laymen: and in the 'fellowship with devils,' spoken of in the context,⁶ there is evidently no true real and substantial body present, or any but a spiritual communion.

¹ Heb. vii. 6, 7. ² Acts iii. 26.

⁴ Heb. iv. 16. ⁵ 1 John, ii. 1, 2.

³ Heb. ix. 12; vii. 3, 34, 25.

⁶ 1 Cor. x. 20.

Another text quoted from the New Testament is Acts xiii. 2, which, after the original, might be translated, ‘as they liturgized to the Lord,—a text which one French Bible unscrupulously translated, ‘as they offered the sacrifice of the mass’—but this text fails: for, similarly following the original, angels are called ‘liturgizing spirits,’¹ and Epaphroditus was ‘a liturgizer’ to Paul’s wants;² and rulers are ‘liturgizers of God;’³ and the duty of Gentiles is ‘to liturgize to saints in carnal things;’ and Paul’s conversions were ‘the offering up of the Gentiles;’⁴ and Zacharias’ ‘liturgy’ was to burn incense:⁵ and such examples might be easily multiplied.

No other text in the New Testament seems to require notice: for no other is seriously urged by the great doctors of the Roman Communion; and if an inferior expositor quote another, they refute him.

In the Old Testament, the prophetic text insisted on for a proper sacrifice, is Malachi i. 11, in which the Roman version omits the word ‘incense;’ and, in opposition to the Septuagint and the Hebrew, substitutes ‘*sacrificatur*.’ But six fathers have been quoted by Anglican bishops, expounding the ‘incense and pure offering,’ as meaning prayers and praises; and in the Revelation we read of ‘golden vials full of odours, which are the prayers of saints,’ perfumed, as it were, with the incense of Christ’s propitiation—from which ‘the Lord smells a sweet savour’⁶—and to an angel also is given ‘much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne:’⁷ and these passages sufficiently expound Malachi.

No other text in the Old Testament, quoted in favour of a proper offering of Christ in the Eucharist, seems to deserve notice: so that the doctrine is without a single

¹ Heb. i. 14.
² Luke i. 23.

³ Phil. ii. 25.
⁴ Gen. viii. 21.

⁵ Rom. xiii. 6.
⁶ Rev. v. 8; viii. 3.

⁷ Rom. xv. 27, 16.

proof in the whole Bible : while, for proof against it, we need scarcely go beyond the single Epistle to the Hebrews.

In Scripture, properly ‘to sacrifice or offer anything to God,’ implies its destruction : and to sacrifice a living thing implies its death ; and, therefore, the Epistle to the Hebrews makes the ‘offering’ of Christ to imply His ‘suffering.’

Thus, in Heb. ix., He was not to ‘offer Himself often, for then must He often have suffered ;’¹ and ‘as it is appointed to men once to die so Christ was once offered :’² and so in Heb. x. The Law, with its yearly sacrifices, could not ‘make the comers thereunto perfect : for then would they not have ceased to be offered.’³ But now ‘we are sanctified through the offering of the body of Jesus Christ once for all :’⁴ and ‘this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God for by one offering He hath perfected for ever them that are sanctified :’⁵ and, ‘where remission of these [sins] is, there is no more offering for sin :’⁶ and, in Heb. vii., He ‘needeth not daily . . . to offer up sacrifice . . for this He did once, when He offered up Himself.’⁷

Generally, the Epistle to the Hebrews dwells chiefly on the topics of priesthood, offering, and sacrifice ; and it contains not one word of the offering or sacrifice of Christ’s body in the Eucharist, while it says very much against it : and other texts of the New Testament, needless to particularise, do the same thing.—For one example : 1 Peter iii. 18, declaring that Christ ‘hath once suffered for sins.’—So that the doctrine is without any, and against many, plain testimonies of Scripture.

And therefore the Anglican Church, in 1552, declared

¹ Heb. ix. 26. ² Ver. 27, 28. ³ Heb. x. 1, 2. ⁴ Ver. 10.
⁵ Ver. 12, 14. ⁶ Ver. 18. ⁷ Heb. vii. 27.

that the sacrifices of masses, in which it was commonly said that the priest did offer Christ, were ‘forged fables’ (*figmenta*), and, in 1562, and since, it has characterised them as ‘*blasphema figmenta*.’

Doubtless, since His ascension, Christ presents Himself in heaven, where ‘He ever liveth to make intercession for us :’ but such presenting of Himself is not a ‘sacrifice’ or ‘offering’ of His body ; and although He may present His body and blood in heaven where they are, the Church or priest cannot present them on earth where they are not. Nor is there any authority in Scripture so literally to present, offer, or sacrifice Christ’s body ; and ‘no man taketh this honour to himself, but he that is called of God :’¹ and if there be no Scriptural authority for this ‘great function’ and ‘sacrificial action,’² the Church confessedly has no power to authorise it.

The Church, indeed, in the Eucharist ‘shows the Lord’s death till He come ;’ and both in Eucharist and prayers pleads the atoning work of the one Mediator, ‘the man Christ Jesus :’³ and even the Church of the Old Testament, in its prayers, and psalms, and sacraments, pleaded it also, according to its light, but with inferior efficacy ; for theirs were but expectations, and ours remembrances : still, both when the heir was a child ‘under tutors and governors,’ and ‘when the fulness of the time was come,’⁴ the faith of the Church was ever the same, and the inward grace of the Sacraments was the same : for everlasting life was always to be had by believers through the one offering or sacrifice of Christ, once made, and never to be repeated.

The Scriptures, indeed, frequently apply the word ‘sacrifice,’ or ‘offering,’ as all Christians do unobjectionably, in an improper or figurative sense.

¹ Heb. v. 4.

² Charge, p. 51.

³ 1 Tim. ii. 5.

⁴ Gal. iv. 1, 3.

Thus, to acts of righteousness ;¹ to thanksgiving ;² to contrition ;³ to prayer ;⁴ to presentation of our bodies to God ;⁵ to conversion of Gentiles ;⁶ to martyrdom ;⁷ to contributions for pastors ;⁸ to praise ;⁹ to alms.¹⁰ These are true ‘sacrifices, with which God is well pleased :’ and therefore Christians offering them are ‘an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Christ,’¹¹ ‘who hath made us kings and priests unto God and His Father.’¹²

And therefore, in the Anglican Church, communicants implore God ‘to accept this our sacrifice of praise and thanksgiving,’ and we present ‘our souls and bodies to be a reasonable, holy, and lively sacrifice’ to Him ; and ‘although we are unworthy to offer to Him any “sacrifice,” yet we beseech Him to accept this our bounden duty and service :’ and such spiritual sacrifices are the most true—i. e., the most eminent ; as Christ was the true Bread and true Vine—and in order to offer them, it is said to them that come to receive the Communion—not to contemplate the priest or the elements, but as the most ancient liturgies of the undivided Church, both in the East and West, said—to ‘lift up your hearts’ ; i. e., as St. Paul says, ‘to set your affections on things above, not on things on the earth.’ Such a ‘sacrifice of praise’ we believe to be well-pleasing to God, by virtue of the great sacrifice which it commemorates ; and which, with the High Priest who offered it, is the object of ‘affection,’ not the subject of sacrifice, or of offering.

It is not, therefore, the mere words ‘sacrifice,’ and ‘offering,’ that are objected to, when they are associated with words or doctrines which determine their figurative or spiritual sense : but we do object to the doctrine of sacri-

¹ Psalm, iv. 5.

² Ps. i. 14.

³ Ps. ii. 17.

⁴ Hosea, xiv. 2.

⁵ Rom. xii. 1.

⁶ Rom. xv. 16.

⁷ Phil. ii. 17.

⁸ Phil. iv. 18.

⁹ Heb. xiii. 15.

¹⁰ Ver. 16.

¹¹ 1 Pet. ii. 5.

¹² Rev. i. 6.

ficing or offering to God Christ's body—as being literally in, with, or under the consecrated elements, and so in the priests' or offerers' hand—an offering proved before to be both antisciptural and impossible.¹

The sacrifice of the Mass, according to the Council of Trent, is 'truly propitiatory ;' for 'by its oblation God being appeased, and giving the grace of repentance, remits even great crimes and sins ;' and that 'because there is one and the same victim, and the same person now offering, by the ministry of the priests, who then offered Himself upon the cross :'² and the Catechism of the Council says that, 'as a sacrifice, it has the efficacy not only of meriting, but of satisfying.'³

Now, for a proper sacrifice, the Scriptural conditions are, that the thing offered be visible, and consecrated, and destroyed : and no one of the three conditions can be pretended respecting Christ's body : besides, as His body is not, and cannot be, in 'the sacrament,'⁴ it cannot possibly be literally offered with it, nor is there a word in Scripture in proof of such an offering.

That antiquity also is against it, may appear even from the canon of the Mass ; which is older than the doctrine, and which is not only without any act which its doctors can agree upon as a proper sacrifice, but which contains a prayer manifestly inconsistent either with the offering or with the substantial presence, its supposed foundation : for immediately after the consecration and offering to God of His gifts, the priest says in his prayer :—'Upon which things deign to look with a propitious and serene countenance, and to accept them as Thou didst deign to accept the gifts of Thy righteous child Abel'—a prayer which would be evidently sacrilegious, if the offering were supposed to be that of the Son of God himself.

¹ Chapters II. and III.

³ Cat. Rom. de Euch. sect. 70.

² Council Trid. Sess. xxii., c. 2.

⁴ Chapter III.

Bellarmino also testifies, that in all ancient liturgies, Greek and Latin, the preface, before mentioned, is found—which is in the Book of Common Prayer—‘Lift up your hearts,’ with the answer, ‘We lift them up unto the Lord.’¹ This is also plainly inconsistent with the doctrine of the substantial presence of Christ here below; which would rather direct attention to the elements, and the table, than to the Lord ‘high and lifted up.’²

Another evidence of novelty may be found in the ancient Ordinals, compared with the Form of Ordaining Priests in the modern Pontifical: for they give no more authority ‘to offer sacrifice to God, and to celebrate masses as well for the living as the dead,’ than is given to them by the Anglican Ordinal at this day.

And a further public evidence of novelty was the public dismissal, by the whole ‘undivided Church,’ of non-communicants at the commencement of the proper Communion Service—from which came the name of ‘Mass,’ or dismissal—and the ancient Canon Law, that persons who remained during the service merely to look on, and not communicate, were liable to censure or excommunication: the early Eastern and Western Churches thereby virtually testifying against that notion of a sacrifice, which, we are now told, will benefit those who devoutly contemplate the sacrifice without communicating.

With respect to the ‘teaching of the Early Fathers’ individually, we saw before the challenge of Jewel, who read them all; and who never acknowledged the Canon Law, that ‘they are not to be called oaths, but rather perjuries, which are directed against the advantage of the Church,’ ‘contra utilitatem ecclesiasticam.’

That challenge demanded ‘any one sufficient sentence’ out of any old Catholic doctor, or father, or General Council, ‘during the first six hundred years, whereby it

¹ Bellarm. de Euch. lib. i. c. 14. ² Isaiah vi. 1.

may clearly and plainly be proved . . . that the people were then taught to believe, that Christ's body is really, substantially, corporeally, or naturally in the Sacrament . . . or that the priest had then authority to offer up Christ unto His Father . . . or to apply the virtue of Christ's death and Passion to any man by the means of the Mass : ' and out of the hundred folio volumes of Fathers, no one 'sufficient sentence' was produced, by his adversary, clearly and plainly proving, that the doctrines aforesaid were taught by the Primitive Church ; or affirming, that the priest then did, or could, offer up Christ to the Father.

Many passages, doubtless speaking of the Eucharistic Sacrifice in the sense of the Book of Common Prayer, might be, and were, cited from the Fathers ; who abounded in allegorical allusions to the Scriptures of the Old Testament ; and to the Priests, Levites, Synagogue, Holocausts, Ark, Passover therein : and who, like the Scriptures and the Anglican Church, give to the word 'sacrifice' a large and spiritual meaning : but they never represent Christ, or His body, as the subject of this sacrifice in the Eucharist ; but only as the object in it of remembrance or pious affection : and if, to lift up the hearts of the people, they occasionally speak too rhetorically, or hyperbolically, of our spiritually offering Christ, or His sacrifice to God, they generally add the correction, 'or rather a memorial of His oblation,' or 'a commemoration thereof : ' but this latter, or a merely spiritual sacrifice, is not the proper 'offering of Christ,' to which we object.

Some fathers also speak of this spiritual sacrifice in the Eucharist, as 'terrible and tremendous'—upon which, of course, Sacerdotalists expatiate—but we have seen already, that they give such epithets to the Sacrament and canons of Baptism ; and also to 'the reading of the terrible Scriptures.'¹

¹ Chapter V.

This ‘sacrifice’ some fathers also call ‘unbloody ;’ meaning that it was spiritual, and therefore literally without blood : but in that sense it cannot be properly ‘propitiatory,’ for ‘without shedding of blood is no remission :’¹ nor could the body of Christ be supposed substantially there, for in His body there is blood.

A father also has, I believe, called it a ‘bloody sacrifice :’ in the sense in which we speak of a ‘bloody tragedy,’ or in which fathers have called Baptism ‘the Passion of Christ ;’² or said that ‘Baptism is red, because consecrated in Christ’s blood,’³ and that in Baptism infants may be said ‘to drink Christ’s blood ;’⁴ and that ‘in a person who is baptised the Son of God is crucified :’⁵ and so the text, Heb. x. 26, ‘there remaineth no more sacrifice for sin,’ is applied by Augustine to those who sin wilfully after Baptism : because in Baptism is a representation and remembrance of Christ’s death.

But all this is altogether different from a literal offering of Christ’s body to the Father : or from a ‘true, proper, and propitiatory sacrifice ;’ in which strict sense, as Augustine said, the death of Christ is ‘the one and only true sacrifice :’⁶ while, in the spiritual sense, Justin Martyr calls prayers and thanksgivings, which include the Eucharistic service, ‘the only sacrifice acceptable to God :’ and Eusebius says, that ‘the prophetic oracles announce these incorporeal and intelligent hosts :—offer to God the sacrifice of praise and holy prayers.’⁷

Augustine also thus exhibits the relation of the old typical, and the Christian spiritual, sacrifice to the sacrifice which was truly propitiatory :—‘The flesh and blood of this sacrifice, before the advent of Christ, was promised by victims of similitude ; in the Lord’s Passion it was

¹ Heb. ix. 22. ² See Chapter V. ³ Ibid. ⁴ Ibid. ⁵ Ibid.

⁶ Aug. cont. advers. Leg. and Proph. lib. i. c. 18. ⁷ Justin Dial. cum Tryphon. Eusebius, Demonstr. Evang. c. 10—apud Morton.

delivered up in very truth ; after the ascension, it is celebrated by a Sacrament of remembrance.'¹

Some fathers also called the bread and wine, before consecration, 'a sacrifice,' in an improper sense ; and in the canon of the Mass, before consecration, the priest asks God to accept 'these holy immaculate (*illibata*) sacrifices :' but, that mere bread and wine should be the true and proper Eucharistic sacrifice, both Romanists and Sacerdotialists emphatically reject.

On the whole, then, the supposed offering or sacrifice of Christ's body in the Eucharist, besides its impossibility, appears to be a mere superstitious 'will-worship :' not supported by any 'teaching of the early fathers,' nor by a single authority of Scripture. It involves also the sacrilege of usurping upon the prerogatives of Christ's priesthood in heaven, or of His propitiatory sacrifice on the cross : and of offering also to His glorious body the indignities of a supposed imprisonment in the elements, in a senseless and non-organical state : and, as the Rubrics of the Mass imagine, of a fly or spider or something poisonous possibly falling into His blood ; or of the blood falling on the ground ; or of the priest vomiting it !

Under this head of sacrilege, we may also class the priest's final prayer, 'May Thy body, O Lord, which I have received, and Thy blood which I have drunk, adhere to my entrails !'²

There are other Roman doctrines also—generally akin to the Sacerdotal—respecting their pretended propitiatory sacrifice, which are of a sacrilegious character : for example, that the value of the sacrifice of the Mass is finite—'This is the common decision of all divines : and it is proved most manifestly by the practice of the Church. For if the value of a mass were infinite, in vain would

¹ Aug. cont. Faust. lib. xx. c. 21.

² Canon of Mass—final Prayer.

many masses be offered, especially to obtain the same thing,¹—and, doubtless, it would in such case be very vain to bequeath large sums to obtain many masses for a single soul, if one mass of infinite value could release at once all souls from Purgatory.

Still, it will be hard for them, on that hypothesis, to explain, how the literal offering up of Christ's blood can only serve for a partial remission of sins; or for the remission only of temporal punishments: or how a sacrifice of supposed finite value can propitiate at all for the guilt of a sin against the infinite majesty of God.

Another example may be the doctrine of the priest's portion in the Mass; or his power of applying the benefit of it to such persons as he names: and his nomination, it is supposed, may lawfully be secured by such valuable consideration, as exposes both the parties concerned to the charge of holding, with Simon Magus, 'that the gift of God may be purchased with money.'²

But enough has been said on the subject of the supposed sacrifice or offering of Christ: and we may proceed, in the next chapters, to consider the doctrine of adoring His body and blood as substantially in the elements: still arguing only in the way of superfluous caution, for it has already been sufficiently proved that they are not in them.³

¹ Bellarm. de Missa, c. 4. ² Acts viii. 20. ³ Chapters II. and III.

CHAPTER XI.

ON THE ADORATION OF CHRIST IN THE CONSECRATED ELEMENTS.—SUCH ADORATION IS OPPOSED TO THE PRINCIPLES OF RELIGIOUS WORSHIP FOUND IN THE OLD TESTAMENT.

‘Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God.’—*Exod. xx. 5.*

ON the subject of Eucharistic worship, the ‘Charge’ says : ‘Adoration is not due to the consecrated bread and wine, although Christ our Lord (as Bishop Andrews says) in, or without, the Sacrament is to be adored.’¹

It had before said, we ‘consecrate the oblation of bread and wine,’ or ‘bless the elements ;’ and ‘through such blessing the oblation becomes a Sacrament :’² so that, according to the ‘Charge,’ Christ our Lord is ‘to be adored’ in the consecrated elements.

In 1854 there appeared in the public papers a letter with the signature of Archdeacon Denison, saying, ‘I have set out below in eight propositions the doctrine of the Holy Eucharist ;’ and, of the eight, one was, ‘That worship is due to the Body and Blood of Christ supernaturally and invisibly, but really, present in the Lord’s Supper, under the form of bread and wine . . . but that the elements, through which the body and blood of Christ are given and received, may not be worshipped.’

The same letter also explained, that by real presence was meant the presence not ‘of an influence,’ but ‘of a thing ;’ and by ‘really present’ were meant ‘present

¹ P. 88.

² P. 49.

things ;' and by ' worship due ' was meant the ' divine worship ' due to Christ himself : and respecting the ground for such divine worship, it says of the Churches of England and Rome, ' there is no question between them as to that particular portion of the doctrine of the real presence, which is stated in my proposition.'

Another short way of stating the views of the same archdeacon was this:—‘Consecration makes the real presence;’ and by it the consecrated elements and Christ’s body are ‘brought together,’ and ‘joined together,’ or ‘identified:’ and so ‘worship is due to the real presence of the body and blood of Christ, in the Holy Eucharist, under the form of bread and wine.’

A letter also in the public papers of this year stated the same principle, and distinction, with respect to the said adoration thus:—‘I believe that Christ himself, the very reality of the Sacrament, in and with the Sacrament, out of and without the Sacrament, wherever He is, is to be adored: but that the earthly part, as Irænæus calls it, the visible, as Augustine, is not to be adored.’¹

I have given so many various statements of this doctrine of adoration to make it clear, that I have not misunderstood it; and that Sacerdotalism herein agrees in every important respect with Romanism: for the decree of the Council of Trent is, that the faithful should exhibit, ‘in veneration to this most holy Sacrament, the worship of latria, which is due to the true God;’² and, that ‘if any shall say, that in the Holy Sacrament of the Eucharist Christ, the only begotten Son of God, is not to be adored with the worship of latria even outwardly, . . . let him be accursed.’³

And that there is indeed no question thereon between Sacerdotalists and the Church of Rome may appear from

¹ Letter of Rev. A. H. Mackonochie in the *Guardian* of Jan. 9, 1867.

² Concil. Trid. Sess. xiii. cap. v.

³ Ibid. can. vi.

an extract given before from the Roman Catechism, saying, that ‘the bones, nerves, and whatsoever things appertain to the perfection of the man, together with the divinity, are here really present:’ and the Roman Creed of 1564 similarly says, that in the Sacrament ‘there are truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ.’¹

The distinction also made in the ‘Charge,’ and the letter, between the adoration of ‘the Sacrament,’ as they call it, and of Christ in it, is very common amongst Roman doctors. Thus Gardiner, in his controversy with Crammer, says:—‘That is not adored that the bodily eye seeth, but that which faith knoweth to be there invisibly present:’ and Harding, in his controversy with Jewel, says:—‘Neither do we adore the outward shape and forms of bread and wine, for they be but creatures, but the body and blood of Christ under those forms verily and really contained.’

In order to understand more clearly this common doctrine of adoration, we should observe the worship actually practised in the Mass, and prescribed by the Roman Missal. The Rubric says that after pronouncing the words of consecration—‘*Hoc est enim corpus meum*’—the priest, ‘immediately kneeling, adores the consecrated host’—a form for which is given in an old English Missal, ‘I adore thee, I glorify thee, and with the whole intention of my mind and heart I praise thee’—then ‘he rises and shows it to the people,’ which is done by an elevation, summoning them to the same divine worship; and this showing is by the people generally deemed so important, that in a large church, if many masses be celebrated at once, they may be observed going from altar to altar, in order, as the phrase is, to ‘see their maker,’ or to ‘see the good God.’ After a second adoration of the host, the priest next

¹ Creed of Pius IV.

consecrates the cup, and then ‘kneeling, he adores, rises, and shows it to the people’—for their adoration as before—and after several prayers, crossings, and ceremonies, ‘he kneels, rises, and, inclined to the Sacrament, with hands joined and thrice striking his breast, he says in Latin, “O Lamb of God, that takest away the sins of the world, have mercy on us”’—a form thrice repeated with a slight variation—and finally, after Mass, the hosts remaining are locked up for future use; such as for taking to the sick, or for a procession in the church, or it may be through the roads or streets—in which latter case the outward veneration of all passengers is desired; or in a country where Romanism is predominant is often violently enforced.

Such is the worship actually addressed in the Mass to Christ as ‘really present under the form of bread and wine;’ and to which Sacerdotalists, who adopt the same principle of essential presence, cannot consistently object.

Now I have already removed the entire foundation for this worship,¹ by showing that, as the Anglican Church says, the body and blood of Christ ‘are in heaven and not here;’ and by proving, that the doctrine of the essential or substantial presence of Christ’s body in the elements is opposed to Scripture, and to the Catholic and Apostolic Faith; and that it confounds Christ’s manhood with His Godhead, as did Eutyches; and gives him a fantastical body, as did Marcion, Apollinaris, and the Manicheans; and subjects His glorious body to the vilest indignities; and contradicts the universal reason and senses of mankind—on which alone rests our belief in the Incarnation—and that it involves an absolute and manifest impossibility, which can only be met by a plea ever characterised as ‘the asylum of heretics;’ and if the said arguments were good, then all this divine worship is paid

¹ Part II. Chapters II. and III.

like that of heathens, in the words of Bishop Jeremy Taylor, to ‘a *non ens*;’ or, in the words of St. Paul, to ‘an idol, which is nothing in the world.’

And this is confessed by the great advocates for the divine adoration of Christ in the Sacrament to be possible: for, according to the Rubric of the Missal, there may be many defects, ‘on the part of the matter to be consecrated, or of the form to be used, or of the minister consecrating;’ all of them preventing the formation of the Sacrament; so that in the case of any one of such defects there is no valid consecration: and divine adoration is then confessedly directed to what is but common bread and wine. For example:—if the bread be not wheaten, or if the wheat be mixed with too many grains of another corn, or if it be in any other way corrupted; or if the wine have become vinegar, or be putrid, or if it were made from grapes sour or unripe, or mixed with too much water, then there is no Sacrament: or if in pronouncing the words of consecration there be a defect in the way of addition, omission, interruption, corruption, or too long pausing, interfering with the integrity of the words required: or if the minister do not intend to consecrate, but to deceive; or if some of the bread and wine be not seen by him, when he only intends to consecrate what he sees; or if having eleven hosts before him he intends to consecrate only ten, not determining which ten he intends; in all these cases there is no Sacrament.

If, again, the minister be not a true Christian priest, duly ordained and christened, he cannot consecrate—and there may have been six defects in his baptism; and other defects in his ordination: and many similar defects in the bishop who ordained him; and many hundred defects in all the baptisms and ordinations of the bishops intervening between him and the Apostles: so that, as one of the ablest of all the Roman doctors says:—‘There are many

causes, on account of which it may happen that Christ is not present: as if the priest is not baptised; or has not the intention; or is not duly ordained: which depends on many other causes, by which we may almost proceed *in infinitum*.¹ And, in any one of all these almost infinite defects, divine adoration is confessedly directed to mere bread and wine.

In such a case the observation of a very able Jesuit deserves notice, viz.:—If the Body of Christ be not contained in the Sacrament of the Eucharist, ‘the error is more tolerable of those who worship as God a golden or silver statue . . . or a red rag (*pannum*) raised on a spear, as is told of the Lappi . . . than of those who worship a bit of bread—*frustum panis*.’²

And even the consecrating priest himself is never sure, that this is not the case; for he cannot be sure of the valid baptism or ordination of himself, much less of the many pre-ordiners before mentioned: and this uncertainty was exemplified in the reign of James I. after the Gunpowder Treason; for when some Roman priests were asked before their execution, whether, if allowed to say mass, they would as dying men pledge their salvation to the real presence of Christ’s very blood in the chalice, they refused: and Garnet, the chief traitor (since made a martyr in Spain), answered, that ‘a man might well doubt of the particular.’ So that both to priests and people it may be said, ‘Ye worship ye know not what’³—though the basis of all acceptable worship is Faith.

And then what is the excuse for this imagined conditional worship of Christ in the elements, but actual worship of a material idol? The excuse is, that the intention was religious; and that the absence of Christ’s body in the particular case was unknown.

¹ Suarez in Thom. quæst., lxxix. art. viii. disp. lxv. § 2.

² Coster Enchir. de Sacram. Euch. cap. viii. § 10. ³ John iv. 22.

But the answer is, that God has never permitted any conjectural, or conditional, divine worship ; or any which is not built on certain faith ; for ‘ he that cometh to God must believe that He is’¹—*επιστεί*—i. e. must believe, that He whom he worships certainly exists, and is God : and all idolatry is built on ignorance ; and of all ignorances that is worst, which opposes the reason and senses of mankind. On the great point of divine worship, also, God is ‘ jealous ;’ and judges idolatry to be treason, and calls it ‘ the abominable sin :’² and he judges it by the act, as men judge adultery, which it is often called in Scripture, for God is ‘ an husband,’ to whom the Church is espoused. And, in one respect, even a heathen had an excuse which the worshipper of Christ in the elements has not ; for the heathen only worshipped in the image that which he certainly believed to be God present therein ; but the Christian gives divine worship to that which he believes may not be present in the elements in cases so many, that the highest Roman authorities recommend, that in the Eucharistic adoration there should be always the tacit condition, if the consecration be duly made.

Of this condition, we say, the truth should be ascertained before the worship—and not after it, or never—because a good intention is no excuse for a bad act. Thus the heathen, in their blindness, may have often had a good intention in their image-worship : and Paul was certainly ‘ zealous towards God ’ when he persecuted the Church ; and he did it ‘ ignorantly ;’ and with ‘ a good conscience ;’ and yet he was therein ‘ of sinners the chief :’ and even the Jews, when ‘ by wicked hands ’ they slew Jesus ‘ through ignorance did it ;’³ and knew not what they did ;⁴ and ‘ had they known it, they would not have crucified the Lord of Glory :’⁵ and, therefore, giving divine

¹ Heb. xi. 6.

² Jer. xliv. 4 ; 1 Pet. iv. 3.

³ Acts iii. 17.

⁴ Luke xxiii. 34.

⁵ 1 Cor. ii. 8.

worship to that which is not God is a sin, not at all excused by good intention.

When there is in a Christian Church invocation and genuflection—and, perhaps, incense burnt, and candles at noonday; a species of sacrifice—and other outward exhibitions of divine honour directed to the elements ; and all tending to beget sympathy and imitation : and when doctrines are also taught upholding the divine adoration of Christ's body *in* them, when in truth it is not : all this is not justified, more than heathen idolatry was, by any ignorance, or good intention.

But a question respecting divine worship—i. e. as the Athanasian Creed teaches respecting the ‘Catholic faith’ —can, of course, only be settled by Scripture ; to which we shall appeal accordingly. The two great Scriptural rules for divine worship were given by God Himself, to His chosen people, in the first two Commandments ;¹ which prescribe that religious worship should be paid to God only, and to God directly ; and that it should not be paid either to any other being, or to God Himself through or in any other being. To this latter rule there is but one possible exception : viz. when God makes in any place a sensible manifestation of Himself, as He did to Adam in the garden ;² and to Moses in the bush ;³ and to Israel in ‘the Glory’ ;⁴ and as He did to the Apostles when ‘God was manifest in the flesh :’ and as He appeared to do in vision upon His celestial throne to the twenty-four elders and four living ones :⁵ but there is no other exception to the rules of the two first commandments : one forbidding any religious worship to any other Being ; and the other forbidding any religious worship, even to God, through a material thing, with the view either of its passing on to God or of its having God in it.

¹ Exod. xx. 3–5.
⁴ Exod. xvi. 10.

² Gen. iii. 8.
⁵ Rev. v. 13.

³ Exod. iii. 2.

And, therefore, the first commandment condemned the ancient worship of heathens : all of whom seem to have acknowledged one Supreme God, but with Him they worshipped inferior beings ; as protectors of provinces, or families, or ministers of the Supreme God, or intercessors with Him. And thus the strange nations in Samaria ‘feared Jehovah and served their own gods ;’ and ‘served their graven images.’¹ It condemned also the apostate Jews, who worshipped Baal, or the host of Heaven, with Jehovah, or who sware by the Lord and Malcham.²

And the second commandment condemned the worship before images by heathens : who did not, however, think the material image to be God—for there were very many images frequently of the same god—but they believed, that either their God or a divine virtue was in the image. It condemned also the Jewish worship of Jehovah in, or through, any material thing : such as the golden calf of Aaron, or the calves set up by Jeroboam in Bethel and in Dan ; which, indeed, by debasing their idea of the Great Spirit, must inevitably lead them on, as it actually did, to the worship of inferior gods.

In the absence of Moses, we are told, the Israelites said to Aaron, ‘Make us gods which shall go before us,’³ and when Aaron made the molten calf, they said, ‘These be thy gods, O Israel’⁴—or ‘This is thy god ;’⁵ for with respect to God the plural number is frequently used for the singular in Hebrew, though it is in this respect but rarely followed in our version.⁶

Israel, therefore, only desired a visible symbol of God, or to worship him in the calf ; as they had seen the heathens worshipping during their captivity : for when they said to Aaron, Make us Gods, or God, Stephen tells us⁷

¹ 2 Kings xvii. 33, 41.

² Zeph. i. 5.

³ Exod. xxxii. 2.

⁴ Ibid. v. 4.

⁵ Nehemiah ix. 18.

⁶ Gen. xx. 13; xxxv. 7; 2 Sam. vii. 23; Ps. cxiv. 2; Eccles. xii. 1.

⁷ Acts vii. 39.

'their heart turned back again into Egypt :' and Aaron also intended, that they should worship God through, or in, the idol : for when he built an altar before it, he made proclamation, 'To-morrow is a feast to Jehovah.'¹ Still it dishonoured God, that 'they made a calf in Horeb,' and 'changed their glory into the similitude of an ox that eateth grass ;'² and it was idolatry :³ and this breach of the second commandment afterwards led on God's people to the breach of the first ; as it always will.⁴ It had led the Gentiles also to change the glory of God into an image made like even 'to creeping things :' wherefore 'God gave them over to a reprobate mind.'⁵

And, therefore, God declared His inclination to 'consume' Israel for their degrading worship of Him :⁶ and Moses brake the tables of the Covenant—though they were 'the work of God '⁷—before the people, that they might see how fatal was their idolatrous breach of it : and Moses 'took the calf . . . and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it : '⁸ which they were compelled to do, for in that place there was 'no water' but that which they had received not long before out of the rock ;⁹ showing to them their aggravated sin in thus apostatising from God in the very place where he had been so merciful to them : and the use also made of the calf showed the inferior nature of the thing in which they supposed God to be ;¹⁰ for thus it must 'go into the belly, and be cast out into the draught.'¹¹

Their history afterwards records that, after this first bowing down to the material idol, other debasing idolatries followed; severely punished from time to time, and

¹ Exod. xxxii. 5.

² Ps. cxi. 19, 20.

³ 1 Cor. x. 7.

⁴ Acts vii. 41 42.

⁵ Rom. i. 23, 24, 28.

⁶ Exod. xxxii. 10.

⁷ Ibid. 16.

⁸ Exod. xxxii. 20.

⁹ Exod. xvii. 6.

¹⁰ Exod. xxxii. 1, 4.

¹¹ Matt. xv. 17.

only after nine centuries corrected in the case of Judah by the seventy years' captivity: and therefore Moses, when he recapitulates the Ten Commandments in Deuteronomy, particularly guards the Second, reminding all Israel that at the giving of the law they 'saw no similitude';¹ and, consequently, they were not to make the likeness of anything in Heaven or earth, to bow down to it, or serve it, or to worship God in or through it:² because the breach of the second commandment would lead God's people to the breach of the first,³ and so to the breach of all.⁴

Jeroboam imitated Aaron, and set up a golden calf in Bethel, and another in Dan; and, like Aaron, he said, 'Behold thy gods, O Israel, which brought thee out of the land of Egypt':⁵ and thereby increased the idolatry of Israel; for the restraint of which the law, though capital, had proved insufficient.⁶

In the same idolatry the eighteen kings of Israel, who followed Jeroboam on the dismemberment of the empire, participated: for the same sentence closes the history of all their reigns—'He did evil in the sight of the Lord in walking in the way of Jeroboam, who made Israel to sin'—until their perpetual banishment followed.⁷

The prophets, or God through them, continued to denounce to Judah the two connected species of idolatry. Thus, in Isaiah:—'I am the Lord . . . my glory will I not give to another, nor my praise to graven images':⁸ and again the evangelical prophet shows the vanity of idols, and the folly of idol makers: giving in detail the work of the smith; and particularly that of the carpenter, in planting and hewing down timber; and with a part he warmeth himself and roasteth roast, and is satisfied, and 'the residue thereof he maketh a god, even his graven

¹ Deut. iv. 12.

² Deut. iv. 12, 13, 15, 16-19; v. 8, 9.

³ Acts vii. 41, 42.

⁴ Rom. i. 23, 24, 28.

⁵ 1 Kings xii. 23.

⁶ Deut. xiii. 1-10.

⁷ 2 Kings xvii. 22, 23.

⁸ Is. xlvi. 8.

image : he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god.'¹ And if for a carpenter he had substituted a baker, the case would not have been materially different.

And so Jeremiah also reproves Israel for 'Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth :'² and he cautions Israel against idols, which move not and speak not, and 'must needs be borne because they cannot go ;' and adds, 'The stock is a doctrine of vanities :'³ as Habakkuk says, the image is 'a teacher of lies, that the maker of his work trusteth therein ;' and 'there is no breath at all in the midst of it.'⁴

And the reason of so many prophetic warnings is manifestly that natural tendency of mankind to idolatry, which seduced even the wisest of men—one who had built a temple to God, and to whom God spake, and whom He inspired⁵—The same idolatrous tendency led the children of Israel afterwards to burn incense to the brazen serpent that Moses had made, hoping to obtain mercies through it ; because Moses had said, that every one, 'when he looketh upon it, shall live :'⁶ an idolatry which led godly Hezekiah to break it in pieces, though it was a memorial of God's mercy ; 'and he called it Ne-hushtan,' or a piece of brass.⁷ For the law against idolatry was fundamental : and not to be violated even for the teachings of a prophet able to show signs and wonders ; or for the enticements of brothers, sons, daughters, wives, or friends.⁸

Under the general head of divine worship, sundry particular marks of religious honour were in the Old Testament strictly appropriated to God : such as, to have a temple consecrated to His worship, and therefore called

¹ Is. xliv. 12-17.

² Jer. ii. 27.

³ Jer. x. 8.

⁴ Hab. ii. 18, 20.

⁵ 1 Kings xi. 3, 5, 7.

⁶ Numbers xxi. 8.

⁷ 2 Kings xviii. 4.

⁸ Deut. xiii. 1-11.

the ‘House of God,’ and ‘House of Prayer’—prayer to be addressed to the Omnipresent only, and not to other beings, either for their help or intercession—Sacrifices also were to be offered to God only; and not offered in honour of God, and men or women departed: and oaths attesting his omniscience, and vows, were made only to God; and not to God and the patrons of any religious society: and incense was not to be burnt religiously before creatures, as in the case of the brazen serpent: because offering incense was really a sacrifice, like that of burnt-offering; and offered upon an altar more holy—and therefore golden, and placed within the Sanctuary.

Finally, the Church of the Old Testament was the Church of the New, only in a state of minority;¹ and God gave it a true pattern of worshipping Him as a Spirit—‘in spirit and in truth’—in the Psalms of David: which, as Bishop Horne says, ‘are an epitome of the Bible adapted to the purposes of devotion;’ in which all prayer and praises are addressed to God only, and to God directly: and in which also are prophetic allusions to the advent of the Messiah, His incarnation, life, death, resurrection, ascension, kingdom, and priesthood: and to the effusion of the Spirit; ‘the rejection of the Jews; the establishment, increase, and perpetuity of the Christian Church; the general judgment; and the final triumph of the righteous with their Lord and King.’²

It seems therefore clear, that the great principles of religious worship are to be found in the Old Testament: and also that they are absolutely condemnatory of the divine adoration of Christ as in, with, or under, the consecrated elements.

¹ Gal. iv. 1–4.

² Bishop Horne on the Psalms, preface.

CHAPTER XII.

ON THE ADORATION OF CHRIST IN THE CONSECRATED ELEMENTS (CONTINUED).—SUCH ADORATION IS OPPOSED TO THE PRINCIPLES OF RELIGIOUS WORSHIP FOUND IN THE NEW TESTAMENT—AND TO THE TEACHING OF CATHOLIC ANTIQUITY.

‘ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.’—*Mattew v. 17.*

IN the last chapter, we considered the principles of religious worship found in the Old Testament. We may now enquire, whether they were changed for Christians by our Saviour.

In examining the Evangelical and Apostolical Scriptures we find, as might have been expected, that in the New Testament no new rule has been given for divine worship—indeed, a new rule was impossible, for the fundamental law of worship was irrepealable¹—the Ten Commandments, even by the confession of Romanists, are perpetual: and therefore Christians are still bound by the laws in Exod. xx. 3–6, so far as respects God; and with respect to the Mediator, the Jews ‘ saw ’ Him,² though obscurely, and worshipped Him in shadow and type: as Christians do directly, because He is ‘ the true God,’ or ‘ God over all, blessed for ever.’

And thus Christ came ‘ not to destroy the law ’³ in its great principles of divine worship. Just before the commencement of His ministry, He reasserted them on the

¹ Deut. vi. 4; xiii. 1–5. ² John viii. 56.

³ Matt. v. 17.

ground of its having been so ‘written,’¹ and in his first great sermon he exemplified them, in his model for the prayers of his disciples;² which he afterwards made a form to be used when they prayed.³ And all the Apostles teach similarly: for example James, ‘If any of you lack wisdom, let him ask of God;’ and Paul, ‘In everything . . . let your requests be made known unto God.’⁴

But the New Testament reveals also one divine Mediator;⁵ and He says, ‘Whatsoever ye shall ask the Father in my name, He will give it you.’⁶ And therefore all acceptable Christian worship is—like the Book of Common Prayer—built upon the great canon, ‘There is one God (the Father, Son, and Holy Ghost); and one Mediator between God and man, the man Christ Jesus,’⁷ through whom ‘we both (Jew and Gentiles) have access by one Spirit to the Father.’⁸ And it is in this way of spiritual access, that the true glory and beauty of Christian worship consists; and not in decorated altars or vestments, or any circumstances merely external.

And as the New Testament gives no new rule for divine worship, it gives also no new definition of idolatry: so that all through the Bible the rules respecting worship and idolatry are ever the same: we are to worship only the true God through the Mediator; and worship Christ because He is God: and we are not to give any religious worship either to a creature though he be an angel,⁹ or to God or Christ in or through a creature.

By observing these rules, the axe will be laid to the root of the tree; and idolatry be for ever banished from the Church. For idolatry simply means the religious worship of any other being but God, or the worship of God or Christ in or through any other being.

¹ Matt. iv. 10.

² Matt. vi. 9.

³ Luke vi. 2.

⁴ James i. 5; Phil. iv. 6.

⁵ John xx. 31; 1 Cor. viii. 5, 6.

⁶ John xvi. 23.

⁷ 1 Tim. ii. 5.

⁸ Ephes. ii. 18.

⁹ Col. ii. 18; Rev. xix. 10.

With respect to the Eucharist, we have three accounts of the institution, in the three first Gospels, and not one of them intimates that divine worship should be directed towards the consecrated elements as having Christ in them ; or that communicants should do more than take and eat or drink them in remembrance of Christ : nor is there any intimation, that adoration was actually directed to them by the Apostles. In 1 Cor. xi. St. Paul also mentions all the particulars respecting consecration, administration, reception, and communion, which he had ‘ received of the Lord.’ and not a word is said of this adoration, which, if right, ought obviously to have been mentioned, because he was there reproving the Corinthians for an irreverent use of the Lord’s Supper.

Now, certainly, if the chief practical part of worship be this service—of which the Archdeacon of Taunton said, ‘ We may not regard the holy Eucharist only as one out of the many ordinances of religion . . . but as that one ordinance, and that one means of grace, towards which all other ordinances and means of grace point’—then the absolute silence of Scripture in its four accounts of the institution should determine the question—if it could be supposed doubtful—for every clergyman who subscribes the Article, that ‘ Holy Scripture containeth all things necessary to salvation.’

But with respect to divine worship the Scriptures give clearly, as we have seen, the opposite rules as to worshipping God only, and God directly ; and not worshipping Him through any creature, or in it. And particularly in the New Testament, Stephen describes the two-fold idolatry of the Jews ; and St. Paul describes the two-fold idolatry of the heathens ;¹ and St. John threatens idolatry in the case of Christians ; without any new definition by one of

¹ Acts vii. 41, 42 ; xvii. 23, 29 ; Rom. i. 28, 25.

them of a sin, which was well known before any Scripture was written. Therefore we may conclude, that the divine worship of an imaginary body of Christ, or of Christ himself, in the elements is without, and against, the whole authority of Scripture.

As, however, pious antiquity is also pretended for it by Sacerdotalists—who are ever ready upon any or no grounds to insist upon ‘the clear testimony of the undivided Church,’ and ‘the faith and practice of undivided Christendom,’ and ‘the teaching of the ancient fathers,’ and ‘the consentient teaching of Catholic antiquity’—it may be well to enquire, for superfluous caution as before said, what the faith and practice of the Primitive Church upon this matter really was; and what the teaching of the ancient Fathers.

In the modern Roman Church—to carry into practice its doctrine of the substantial or essential presence of Christ’s body in ‘the Sacrament’—the hosts remaining after Communion are placed in a pyx, or tabernacle, in which they are reserved: and thence they are occasionally taken to be borne about in procession, or to be exhibited in church, where, in Roman Catholic countries, they are familiarly spoken of as ‘Christ,’ and ‘our Maker;’ or, as was said to myself in Bologna of the priest in church, by a very intelligent Italian guide, ‘he is now going to exhibit (*exposer*) the good God—He is shut up in that box.’ But in the Primitive Church the elements were not so reserved. In some churches they were given to the poor, or to women, or boys, who were not communicants; sometimes they were buried; and frequently they were, as in the case of the Paschal lamb,¹ burnt—usages clearly proving, that there was then no idea in the Church of any essential or substantial presence of Christ’s body in the elements.

¹ Exod. xii. 10.

Again, in the present Rubric of the Mass it is commanded, that the chalice for the wine or ‘blood’ should be ‘of gold or silver or tin, and not of brass or glass’—and doubtless if the blood of Christ were substantially in the cup, the absolute prohibition of glass was right and necessary—but Platina, keeper of the Vatican Library, in his Life of Zephyrinus (Pope A.D. 198), tells us, that ‘he decreed, that the consecration of the divine blood should be in a glass vessel.’ This proves, that the Bishop of the chief Western Church, above sixteen hundred and fifty years ago, did not believe, that the ‘divine blood’ was in the chalice, and consequently should receive therein divine adoration.

Again, in the ancient liturgies of James, Basil, Chrysostom, and in all the Latin liturgies of the Western Church—as Bellarmine confesses¹—was the preface, ‘Lift up your hearts :’ or in the Greek, ‘Let us have our hearts above’ [$\alpha\nu\omega$], the same word which in Colossians iii. 1 means in heaven, and such was its ancient exposition. Here then is another proof, that the Primitive Church believed Christ’s body to be in heaven; and not essentially or substantially on the table in the elements, and to be adored there.

Again, if the ancient Church believed, that Christ’s body was substantially present in ‘the Sacrament’—as they call the elements—no ancient liturgy could have been without some such directions for the divine worship of Him therein, as are now repeatedly given in the Roman Missal; or without some such invocation of Him in ‘the Sacrament’ as that of the Missal, ‘O Lamb of God, &c.’ but Pamelius has published two large volumes of all the Missals in the Latin Church for 600 years, from Pope Clement to Gregory; and respecting all of them a Bishop

¹ Bell. de Euch. lib. i. cap. xiv.

of Durham observes :—‘ Upon our once reading we presume to say, that there is not one such tenour of invocation at all ’—a silence very significant.¹

The Decretal also gives a similar negative evidence : for though it speaks of the Pope as God ; and determines that the salvation of all men depends on him ; and that a statute of his ought to be regarded as if it had been pronounced by the mouth of God or St. Peter ; it still gives no decree deifying ‘ the Sacrament ’ before the time of Nicholas II. ; who prescribed to Berengarius, A.D. 1059, an oath to the effect, that the bread and wine after consecration was the true body and blood of Christ, which could sensibly (*sensualiter*) ‘ be torn by the teeth of the faithful’—and, as Bishop Jewel testifies, the decree for the public elevation and adoration in the Missal was the result of the establishment of transubstantiation in 1215, which was quickly followed by a decree for the adoration of Christ in the Sacrament, by Honorius III. in 1226 ; and by a decree of Urban for the feast of Corpus Christi in 1264 ; and by the confirmation of the adoration by Clement V. in the General Council of Vienne, in 1311.

And even the present Missal inconsistently retains from the old liturgies of James, and Clement, Basil, and Chrysostom, the ancient prayer before alluded to, and clearly opposed to its own rubrics for divine adoration : for, immediately after offering to God the consecrated elements, the priest says, ‘ Upon which things deign to look with a propitious and serene countenance, as thou didst deign to accept the gifts of thy righteous child Abel, and the sacrifice of our patriarch Abraham’²—a prayer obviously irreconcilable with the doctrine of the essential presence : for who could ask God to look propitiously on His only

¹ Morton on the Sacrament.

² Canon Missæ.

begotten Son, or to accept Christ as he accepted the ram of Abraham, or the lamb of Abel !

Another evidence with respect at once to ‘the faith and practice of undivided Christendom,’ and ‘the teaching of the ancient Fathers,’ may be found in the triumphant result of the controversy between Bishop Jewel and Harding, consequent on the offer of Jewel to subscribe to Romanism, if all the learned men alive could bring ‘any one sufficient sentence’ out of any old Catholic doctor, or general council, or Holy Scripture, or any one example in the Primitive Church during the first 600 years, proving ‘that the people were then taught to believe that Christ’s body is really, substantially, corporally, or naturally in the Sacrament . . . or that the priest did then hold up the Sacrament over his head; or that the people did then fall down and worship it with godly honour.’ Thus, so far as the ancient undivided Church or early Fathers are concerned, giving his antagonists a wide range for ‘one sufficient sentence’ through all the Church Councils, and above one hundred folio volumes of the Fathers: and all the direct evidence they could furnish from thence for their divine worship are first expressions of honour, respect, or veneration, which Sacerdotalists choose constantly to translate ‘worship;’ a word conveying now to many credulous readers the idea of divine adoration, but which in English not older than the Prayer-Book is applied to the honour which a man gives to his wife; and which properly applies to the respect which we all give to the consecrated elements; and in different degrees to the Church, and to other things which are set apart from profane use, and appropriated to the service of God. And, as Bishop Taylor observes, antiquity frequently applied the words venerable, adorable, worshipful, ‘to princes, to laws, to baptism, to bishops, to priests, to the cross, the chalice, the temples, the words of

Scripture, the feast of Easter.¹ Yet such epithets are now urged for the real presence of Christ's body in the elements, and the divine worship of Christ in them.

The fathers also are quoted for their concealment of the mysteries from catechumens, or penitents, or any who were not in full communion with the Church: but this concealment was only for the greater honour of the Sacrament; and it was equally practised in the case of Baptism—as was proved in Chapter V.—and was inconsistent with the presence of non-communicants at the time of the celebration, which is now recommended. They are quoted also for applying to the Eucharist such epithets as ‘terrible’ and ‘tremendous’: but these also, as was before shown in the same chapter,² are applied both to Baptism and the Holy Scriptures.

With respect to positive evidence against such divine adoration, the fathers could not directly speak against a species of Eucharistic worship, which did not in their time exist: but they did speak emphatically against a worship of a similar kind, and based upon similar principles, though directed to different objects. For the heathen disputants, against whom they contended, could have stated their principles for the worship of images almost exactly in the words of Sacerdotalists, thus:—‘Consecration makes the real presence’ of our God: and ‘We do not know, that the presence thus vouchsafed is under any circumstances withdrawn:’ and therefore worship is due to our God really present in the consecrated elements; ‘but the elements themselves may not be worshipped.’ Against such principles the ancient fathers resolutely contended upon grounds of Scripture, which are now applicable. Thus, in the second century, Tertullian, writing against the worship of images, says, ‘The matter of them is

¹ Vol. x. p. 108, Heber's edit.

² Chapter V.

such as our frying-pans and kettles are made of, which changes its destiny by consecration : ' and in the third century Minutius Felix says, 'Behold, it is melted, forged, and fashioned, and yet it is not a god . . . Behold, it is adorned, consecrated, and worshipped, and then it is a god : ' and Lactantius, at the beginning of the fourth century, tells the excuses of the Gentiles, that they worshipped not the images, but the God in them—' God therein hidden and invisible.' And, soon after, Arnobius gives the statements of the heathens :—' We believe not the copper, gold, and silver, whereof the images are made, to be gods, that of themselves deserve adoration ; but in these materials we adore what sacred dedication introduces, and causes to dwell in the images.' And Arnobius replies :—' Your gods dwell in plaster and baked earth ; and they suffer themselves to be shut up and remain hidden, and detained in an obscure prison : ' and again, ' being forced to go into them by the rite of dedication, they are incorporated, and joined to the images.' And similarly, at the beginning of the fifth century, argued Chrysostom, ' they bring their gods into their base images of wood and stone : and shut them up there as in a prison.'

The doctrines of the essential presence of Christ's body in the consecrated elements, and of the consequent adoration of Christ therein, reaffirm the same principles very plainly; and in proof of them some Sacerdotalists give what they consider explanations of the simple words, ' This is my body,' such that—as a Roman archbishop once said of explanations virtually the same—' it is almost enough to lose one's wits barely to think of them.' Thus in one work, it is only after an unintelligible discussion of the subject of that proposition ('This'), in seventy-five pages, that we arrive at the predicate, 'my body,' which is again explained in twenty pages ; and then a chapter following

on the copula, ‘is,’ extends through thirty-four pages: and then it may doubtless be expected, that after a loss of wits the credulous reader may become a passive recipient of doctrine however unintelligible, and confessedly unparalleled: such as, that ‘the word “is” expresses the identity of the subject and predicate;’ but then this identity ‘is plainly a peculiar principle, *sui generis*;’ and it is ‘without parallel in the world around:’ and ‘it depends upon that mysterious law of consecration, of which we have no other example: and, by virtue of this act, the subject and predicate make up together a real but heterogeneous whole,’¹ and ‘are so united, that they must needs go together;’² and they ‘receive that mystic coherence, which unites them:’³ so that ‘two dissimilar things, retaining each their own character, are united;’ and yet, respecting Christ’s body in the Sacrament, ‘we have no reason to suppose that form and outline belong to it:’ still it ‘may be said to have . . . the form of the elements; and to occupy that place through which the elements extend.’⁴

This transcendental ‘philosophy,’ and ‘science falsely so called,’ was evidently far beyond the reach of unlearned Apostles, or even of early heretics, or early fathers: but amidst all the clouds of obscurity one thing is clear, that consecration is supposed to produce a similar effect in the case of the elements, and of the heathen image; and that though the objects of worship are different, still the principles of the ancient Heathens and modern Sacerdotalists are in other respects alike, and their exterior adorations are alike. It would seem, also, that even heathen ceremonies of worship and language may usefully be turned to Christian purposes: for we are taught, that the argument of Ritualists for their ceremonies is strengthened by two facts:—1. That they have ‘been used for ages to

¹ Wilberforce on the Euch. pp. 98, 99. ² Ibid. p. 102.

³ Ibid. p. 119.

⁴ Ibid. pp. 140, 141.

confess the mysteries of the faith :’ and 2. That such ceremonial corresponds in this respect to the language of the Church ; much of which ‘did the work of Pagan thought, or Pagan society, before it was consecrated to the service of Christ.’¹

The ancient fathers did not so favourably regard the religious rites or language of heathens, all of whom worshipped their gods through or in images : for to the fathers to bow down before any material thing, in order to worship God through it, was an abomination. They argued against image-worship as Protestants generally do : and neither Celsus, Porphyry, Julian, nor any other writer for heathenism, ever made the obvious retort, that by their doctrine Christ their God was also ‘brought to,’ ‘joined to,’ ‘united,’ or ‘identified,’ with the material elements ; or was believed to be veiled, hidden, and detained in them as in a prison, so long as their outward form remained—a retort which could not have escaped the hostile and intelligent Julian, who had been once a Christian ; and who afterwards specially objected to the second commandment, and to God’s jealousy expressed therein.

Early fathers quoted against them the verses in Isaiah xliv. which describe the making of a god : and the work of the planter, feller, and carpenter ; and the application of the materials to burning, roasting, warming, ‘and the residue he maketh a god . . . and worshippeth it :’ and yet there is never the reply, that in the Christian Church there is the sower, the reaper, the miller, the baker, the eater, and ‘the residue he maketh a god :’ and the utter absence of all such retort, as well as the arguments of early Christians against the worship of God through or in any material thing, prove the adoration of

¹ Charge, p. 98.

Christ in the elements to be novel, and opposed to the teaching of the early Church and the Fathers. Early heretics, indeed—as the Gnostics—once set up images of Christ, which they worshipped: but the orthodox fathers contended, that it would be even better to bow down before living creatures, the work of God's hands, than before images, the work of man, which could neither see, nor speak, nor hear. And the story is well known of Bishop Epiphanius, who, finding, soon after the First Council of Nice, at the door of a church a veil painted with the picture of Christ, or of a saint, tore it; and ordered the churchwardens to bury a poor body in it; and that no more such pictures be hung up in a church of Christ, as being contrary to the Christian religion.

Judaising Christians also in and after the Apostles' times were, we know, zealous for the whole law, and eminently for the second commandment: and if they would have contended against a worship professing to be transitive, or passing on to God or Christ through an image, what would they have said to bowing down to a material thing, as having Christ's body, and so his whole person, essentially or substantially *in* it? But they never make such an objection; nor does any Scriptural Epistle written to or for the Jews once allude to the subject: and the fathers commend the principle of the Christian martyrs, who preferred death to bowing down before any image, though they might easily have the excuse, now relied on, of directing their inward intentions and worship only to God, or Christ.

The manner in which the worship of God or Christ through material things gradually crept into the Church seems to have been briefly this:—For many centuries the Christian people did neither ‘fall down and worship the Sacrament with Godly honour’—as Jewel's Challenge maintained—nor did they admit any image or picture into

their churches—in conformity with the views before mentioned of Epiphanius.

In the fifth century, images and pictures first began to be admitted ; though in some places they were broken. About A.D. 604, however, Pope Gregory I. took the course of reprobating both image-breakers and image-worshippers : and thenceforward image-worship made its way with varying fortune : for in 714, Gregory II. declared in its favour ; in 756, the Council of Constantinople, with 338 bishops, forbade it ; in 787, the Second Council of Nice upheld it ; and in 794, the Council of Frankfort, of about 300 bishops, decreed against it ; and denied the Second Council of Nice to be general, and called its pretended tradition for images most impudent (*impudenterissima*).

Still the principle of the Second Nicene Council—that in or through the image we worship the object represented—held its ground ; till it was reaffirmed by the Council of Trent in 1563, that the honour paid to the image was referred to its prototype ; and the decree was made, that ‘due honour and veneration be given to them.’¹ And an article also of the present Roman Creed, in 1564, asserts ‘that the images of Christ, of the Mother of God, ever Virgin, and also of other saints, may be had and retained, and that due honour and veneration are to be given to them’² while neither the Council, nor the Creed, nor yet the Catechism of Trent declares, what that ‘due honour and veneration’ is—and although the Second Nicene Council forbade the worship of any image as God—or with latria—still the present Roman Pontifical expressly says, that ‘latria is due to the cross’—‘*cruci debetur latria*’—and now a very general rule of Roman doctors, as of Aquinas, is, that the same religious honour be given

¹ Conc. Trid. Sess. xxv.

² Creed of Pius IV.

to the image, as to the object represented : and so divine worship may be given to a crucifix; and dulia, or inferior worship, to the image of a saint : and in the Pontifical is a form for the benediction of a new cross, or painted crucifixion, in which the bishop incenses and ‘ devoutly adores it ;’ and a form also for the benediction of the image of a saint, in which after a prayer, that whosoever shall study to honour the saint before it may obtain grace and glory, the bishop sprinkles it with holy water. But even if a doubt exists respecting the direct worship of the image, all Roman Catholics agree, that *latria* may be given to Christ through the image ; as also to Christ in ‘ the Sacrament.’

The Second Council of Nice, which sanctioned the worship of images, sanctioned also the worship of saints, or inferior gods—‘ reigning with Christ’—who (as is supposed), like the Omnipresent, can hear prayers ; and who can assist, as the Council of Trent teaches, the worshippers both ‘ by their prayers, and by their aid and help.’¹ And the Roman Creed of 1564 affirms, ‘ that saints reigning together with Christ are to be honoured, and invoked.’ And thus it is that, as in the case of the Jews, the breach of the second commandment has led to the breach of the first.²

And thus, much of the language of the idolatrous Church, as it is said, ‘ in its classical form did the work of Pagan thought and Pagan society, before it was consecrated to the service of Christ.’³ And so it was, for example, thought to do at Rome, when the Pantheon, which was dedicated to Jupiter and all the gods, was consecrated to the honour of the Virgin and all saints ; and when the lustral water still remained at the church door ; and incense and lights still burnt upon the altar :

¹ Sess. xxv.

² Acts vii. 41, 42.

³ Charge, p. 98.

and, elsewhere, when images perform miracles like the ancient images of Fortune or of Juno—and multitudes are seen as of old waiting for their turn to kiss them ; or gazing at them, when carried about in procession to avert pestilence, or other calamities.

Thus it is, that the divine adoration of Christ in the elements is the first step towards general idolatry, of which it adopts the principle in its breach of the second commandment.

And, as in principle, so in results, it will resemble heathenism. For the ignorant, seeing the priest directing to the elements the adoration of bowing, kneeling, praying—and perhaps burning incense before it, and candles at noonday—will gradually learn to worship the visible things themselves : as the Roman doctors confess them to have done in the case of their images, notwithstanding all the cautious distinctions of some of them between direct and transitive worship. And here any distinction must be peculiarly perplexing : for it is built first upon the notion of a substance present without accidents ; or a present body, which cannot be seen, or felt ; and which may be in ten thousand places at once and still be but one ; and occupy no place ; and which may be taken from place to place without motion : and next upon the separation of the adoration of Christ's body from the adoration of the consecrated elements ; to which it is ‘brought,’ ‘joined,’ and ‘united,’ and with which it is ‘identified.’ And yet it is confessed, that the latter adoration of the elements ‘would be idolatry.’¹

And the danger of worshipping the visible things, or of this admitted idolatry, is increased from the rule, that no worship is to be directed to them when they are invisible : as when locked up in a box, or in the mouth of

¹ Paper signed by twenty-one clergymen, and sent by the Archdeacon of Taunton to the Archbishop of Canterbury, May 30, 1867.

a priest, or under his cloak when he visits the sick. In such cases worship is withheld confessedly from the danger of idolatry; and that is even an argument for the absence of the bread, because, as Bellarmine says, ‘if, together with the body of the Lord, the substance of bread were contained under the same accidents, there would be danger that the simpler people would adore the bread.’¹ And other Romanists have argued that, if the bread remained, Christ would take the nature of bread, as at His conception He took the nature of man: and that, while His humanity was united to His Godhead only by a personal union, it would be joined to bread by the closer union of local coexistence; and so Christ would be Impanate, as He was Incarnate.

And thus we might gradually see the worship by the ignorant, first of Christ in a material thing; then of the material thing itself; and then the reservation of that material thing for future worship, or for future procession in the Church, or in the streets.

The Anglican Church has struck at the root of such idolatrous worship in the Eucharist, by declaring that no adoration ‘ought to be done either unto the sacramental bread and wine . . . or unto any corporal presence of Christ’s natural flesh and blood:’ and the latter is prohibited, ‘because the natural body and blood of our Saviour Christ are in Heaven, and not here.’ She has also declared against the worship of images in Article XXII., and of the Sacrament in Article XXVIII.: and in her homily she gives warning against ignorance of the Lord’s Supper, ‘for what hath been the cause of the ruin of God’s religion but the ignorance hereof? what has been the cause of this gross idolatry, but the ignorance hereof?’²

¹ Bell. de Euch. lib. iii. c. xxii.

² Homily xxvii. concerning the Sacrament.

208 ADORATION OF CHRIST IN THE ELEMENTS IS IDOLATRY.

I have no more time or space for noticing a doctrine, and its basis, which, while it would dethrone and degrade Christ, would exalt or more than deify the priest; by claiming divine adoration for an idol made by his breath; and by asserting for him a power literally superior to omnipotence—viz. that of reconciling direct contradictions—and dignifying his arrogant pretensions with the title of Christ's Priestly acts.

My excuse for speaking thus strongly respecting the doctrines of clergymen—many of whom are confessedly amiable—is, that of all errors the most dangerous is idolatry; because it is naturally seductive, and generally unknown, and ordinarily irrecoverable: and because we have already witnessed the actual fall of some hundred clergymen from the Catholic faith, Apostolic polity, primitive doctrine, and Scriptural liturgy of the Anglican Church, to the Church of Rome; and therefore to its principles of idolatry, and sacrilege, and heresy; and its undeniable persecution of every dissenting opinion, whenever its rulers shall pronounce such persecution to be expedient.

CHAPTER XIII.

ON THE SUPPOSED EATING OF CHRIST BY THE WICKED.

'Whoso eateth my flesh, and drinketh my blood, hath eternal life.'—*John vi. 54.*

IN Chapter I. of this Part, I observed that, in addition to the four Sacerdotal doctrines of the Lord's Supper contained in the 'Charge,' there is a fifth, which maintains that the body of Christ is really given to and received by all who communicate, even though they be unbelievers: and as this would necessarily follow from the real and essential presence of Christ's body in the consecrated elements—on which all the Sacerdotal doctrines depend—it deserves examination; for if it be false, then the essential presence from which it follows must be false also.

I shall first therefore, in this chapter, state the doctrine in the words of those who maintain it: and then consider whether it is really true or false.

Not long before the date of the 'Charge,' it was said in a newspaper of this year:—'I believe that in administering the Lord's Supper the priest gives to every communicant, verily and indeed, the heavenly food of this Divine sacrifice: that every communicant takes from the priest, verily and indeed, this same food.'¹

It had been also frequently stated in 1853 by a late archdeacon of the East Riding, while he was yet a

¹ Letter of Rev. A. H. Mackonochie in the *Guardian* of Jan. 9, 1867.

dignitary of the Anglican Church: for example, after speaking of the bread and wine and the body and blood of Christ, he observes that ‘all who receive the one receive the other;’ and in next page, ‘everyone who receives the one receives the other;’ and in the next page it is affirmed even of Augustine, ‘that he supposed the body of Christ to be received by all.’¹

More than a dozen years ago, it was also very clearly and frequently stated by an archdeacon, now a dignitary in the Church, and afterwards made a subject of complaint or presentment against him. The doctrines charged against the Archdeacon of Taunton in the Ecclesiastical Court in 1854 were, that ‘Consecration causes the bread and wine, though remaining in their natural substances, to have the body and blood of Christ really, though spiritually, joined to them; so that to receive the one is to receive the other:’ and this was clearly a fair statement of his doctrines: for in his sermons on the real presence, published before the complaint, in one passage he used the preceding words almost verbatim, and in another said, ‘that the body and blood of Christ, being really present in the Sacramental bread and wine, are given in and by the outward sign to all, and are received by all:’ and, again, after stating his doctrine in one compound proposition, of which there were three parts:—
 1. That the body and blood of Christ are really present in the consecrated bread and wine; 2. Present after a spiritual manner; and 3. Received by all communicants; he added, ‘The whole proposition might have been briefly stated thus:—That there is a real presence of the body and blood of Christ in the consecrated bread and wine:’ for, as he argued, granting this, ‘it is also true, that the body and blood of Christ are given in and by the conse-

¹ Wilberforce on the Eucharist, pp. 190-192.

crated bread and wine to all, and are received by all, who come to the Lord's table.' 'And,' he added, 'Proposition 3 is, therefore, strictly speaking, not a deduction from the doctrine of the real presence, but a part of the doctrine itself ;' and one which 'supplies an unfailing test of what is meant by anyone, who affirms of himself that he holds the real presence'—for 'the test, whether we mean that what is present is an influence or a thing, is whether we affirm, that they (the body and blood of Christ) are received by the unbelieving communicant.' And he submits, that his test is 'superior, as a test, even to that of the adoration of Christ as really present in the holy Eucharist' —i.e. as he means in the consecrated elements—and therefore he 'proposed it to candidates for holy orders :' excluding, it appears, from the ministry of the Church all candidates, who when tried by that test were found wanting.

Indeed the two doctrines must necessarily be received together : for, if the consecrated elements and the body and blood of Christ be 'brought together,' and 'joined together,' and 'united,' and 'identified,' then Christ's body must manifestly be received by all who receive the elements. And a cautious protest against the judgment in the Ecclesiastical Court, in the case of Archdeacon Denison—subscribed by Rev. Doctors or Messrs. Pusey, Keble, Neale, Bennet, Williams, Heathcote, and others—appeared in the public papers of 1856 declaring, that this latter was 'the interpretation of Scripture most commonly held in the Church.' And that it was commonly held in the Roman Church, and by all those who held the real presence in the sense of the Protesters to be 'a point of faith,' we must certainly allow, for the two doctrines obviously reciprocate : or, the essential presence of Christ's body in the elements infers the reception by all communicants ; and such universal reception reciprocally

infers such an essential presence : and therefore Chapters II. and III. of this Part, if conclusive, dispose of both questions at once.

As the question, however, respecting the universal reception has an independent interest ; and is necessarily connected not only with that of the essential presence, but with all the other Sacerdotal doctrines of the ‘Charge’ dependent thereon ; it deserves here a separate consideration : and this requires a brief repetition of doctrines already stated in the First Part.

First, then, the Bible, from its third chapter forward, presents man as a sinner, and as such both subjected to punishment and inclined to evil : and, therefore, to save him two things are required, forgiveness of sins and sanctification ; which two things consequently the Saviour came to give. And to give them, He is officially at once a Priest and King—a priest to propitiate, and a king to give the royal gift, which He promised, of the sanctifying spirit—And so He ‘came, both in water and blood ;’ that ‘repentance and remission of sins should be preached in His name amongst all nations :’ and He symbolised the two in His two Sacraments ; and He taught them implicitly in the form of admission to His Church.

For the application again of this great salvation sinners must be convinced of the guilt and stain of their sins ; and desire the Saviour’s twofold gifts ; and come to Him for both : and such coming is saving faith : for ‘Faith is the confidence (*ὑπόστασις*) of things hoped for ; the evidence of things not seen :’¹ the evidence of things seen only in Scripture ; and the confidence of things hoped for because they are promised ; and especially the confident expectation of the two great things promised in the New Covenant, that God ‘will write his laws in their hearts, and

¹ Heb. xi. 1.

remember their sins no more.'¹ And as this saving faith is essentially distinguished from Antinomianism ; so amongst the first laws written in the unbaptised believer's heart, is Christ's law of Baptism : and coming in faith to holy Baptism, he is admitted into the New Covenant ; and receives by covenant the promised gifts of remission of sins and of the Holy Ghost ;² and of salvation, which is given with them.³

This short view explains to us the very remarkable figure of 'eating the flesh' of Christ ; which provoked so much strife and murmuring at Capernaum—because it seemed, in the words of Augustine, 'more horrible to eat human flesh than to kill, and to drink human blood than to shed it'⁴—Still we can understand how naturally they who ardently desire the two things may be said 'to hunger and thirst after righteousness'⁵—the double righteousness of pardon and sanctification—and 'they shall be filled ;' filled by the Saviour who gives them both, and with them gives Himself : and they who thus hungering and thirsting have come to Him, and are filled by Him, are, in Scripture, said to have 'received him'⁶ as men receive food—for the original word is applied to eating and drinking, in Mark xv. 23, John i. 9, 30, and Acts ix. 1, 9—and as the Mediator is 'the Man Christ Jesus,' or 'God manifest in the flesh,' they are therefore said to eat His flesh and drink His blood : and it is only by thus 'feeding on Him in their heart' as He was Incarnate—'for He is the bread of our heart'⁷—that the spiritual hunger and thirst, and all the wants of the sinner's soul, can be satisfied : for it is thus only, that his mind can apprehend God without the aid of idols ; or his affections be won for God, through one who so loved him ; or his con-

¹ Heb. x. 16, 17.

² Acts ii. 38, 39.

³ Mark xvi. 16.

⁴ Aug. cont. Adversar. Leg. et Proph. ii.

⁵ Matt. v. 6.

⁶ John i. 12 : *ἴασθαι*.

⁷ August. in Psalm. xlvi. enarrat. concio 2.

science quieted by the full satisfaction made for his sins ; or the alienated judge and offender reconciled, by a days-man who can lay his hand upon both ; or the great ladder be reared re-establishing communication between heaven and earth ; and by which the sinner's prayers may climb up, and God's blessings may come down : and thus as man's body lives by receiving meat and drink, so his soul lives by receiving God's Son 'according to the flesh :'¹ and as Christ is spiritually received by faith, and is Himself the life of the soul, therefore St. Paul says, 'I live, yet not I but Christ liveth in me,' and Christ says, 'I am in my Father, and ye in me, and I in you.'² And because the union is thus reciprocal, Augustine says, that Christ 'slew Paul with His voice, and, passing him after a manner into his own body, ate him.'³

Our Lord's style being characteristically figurative, He frequently adopts the same strong and expressive figure : thus, 'He that cometh to me shall never hunger, and he that believeth on me shall never thirst.' 'If any man thirst, let him come to me and drink.' 'He that eateth my flesh and drinketh my blood dwelleth in me, and I in him :' and the same figure is repeated in John iv. 13, 14 ; vi. 27, 32, 33, 48, 50–58 ; vii. 38, 39.

And thus, in Scripture phrase, the flesh of Christ is spiritually eaten by faith, both in the Sacrament and out of the Sacrament : and it is never literally eaten, either in the elements or out of them ; for in that literal sense 'the flesh profiteth nothing :' and it cannot also be reached : for as Christ informed the carnal disciples at Capernaum, the Son of Man would 'ascend up where he was before ;'⁴ and His words, at which they murmured, were 'spirit and life'⁵—or to be understood spiritually.

¹ Rom. i. 3.

² John xiv. 20.

³ Aug. ad Inq. Jan. lib. ii. epist. lv. cap. xvii. apud Jewel, vol. iii. p. 495.

⁴ John vi. 62.

⁵ Ver. 63.

The same figure was applied by our Lord at the Lord's Supper, when He said, 'Take, eat ; this is my body : ' the bread being, as Tertullian said, 'a figure of His body ; ' and the eating thereof in faith being 'the communion of the body of Christ '¹—or a means of spiritual grace given, not to inanimate elements which are incapable of grace, but 'to us ; '² to our souls, to which the use of the inanimate instruments is as capable of conveying grace, as is that of water in baptism, or the use of a lens in conveying to us the light and heat of the sun—so that it is marvellous, that the mere elements should be taken for the whole Sacrament, when they are but a part of the outward part ; of which the ministration and reception are parts also, and of superior dignity, because it is by them that the inward grace is 'given unto us,' and the Lord's body is 'verily and indeed received by the faithful in the Lord's Supper.'

Doubtless the word 'Sacrament,' like a thousand other words, may be taken in a wider or a narrower meaning : and thus it may be applied, first, for brevity, to the consecrated elements alone ; and, secondly, to the elements and ministration together ; and to both, with the inward grace received with them : and yet for want of noticing this verbal distinction the archdeacon argued, that all communicants must receive Christ's body and blood : for 'if any do not, then in their case a Sacrament is not a Sacrament : ' which is like an argument that, if you see a dead man, you know that his soul is dead, for otherwise in his case a man is not a man ! And thus we see that, in the Scripture sense, Christ is eaten in the Sacrament by believers only ; or, as Article XXVIII. says, 'the body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner ; and the mean whereby

¹ 1 Cor. x. 16.

² Church Catechism.

the body of Christ is received and eaten in the Supper is faith'—which faith the wicked have not.

A true Christian indeed may be said, scripturally, to eat Christ's flesh at all times: for in the case even of a baptised infant, as Augustine says, 'the Sacrament of faith is faith'—the inevitable deficiency being supplied by the divine mercy—and so the infant spiritually eats Christ in Baptism; for 'except he eat the flesh of the Son of Man, he has no life.'¹

In the case also of a sick man, if by any just impediment he 'do not receive the Sacrament of Christ's body and blood,' still, if he be a true penitent believer—as the Prayer-Book says—'he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.'²

If, again, to follow on his religious history, the infant die immediately after Baptism, he is 'undoubtedly saved':³ and if he live to have actual faith, he then eats Christ's flesh spiritually by faith; and eats it always so long as his faith is living: and when, as a believing adult, he comes at length to the Holy Communion, he then eats it therein at once spiritually and really by faith, and sacramentally by receiving the Sacramental bread and wine; whereby the body and blood of Christ is, as in a figure, set forth 'evidently crucified' before him; and Christ's body is 'verily and indeed received'; and his faith is thereby enlivened, and his soul strengthened and refreshed.

And, as shown in Part I.,⁴ saving faith having been in principle always the same—though modified in detail⁵—our fathers of the Old Testament 'ate the same spiritual meat, and drank the same spiritual drink'⁶ that we do—

¹ John vi. 53.

² Communion of the Sick.

³ Rubric after Ministrat. of Baptism.

⁴ Chapter VII.

⁵ Heb. xi. *passim.*

⁶ 1 Cor. x. 3, 4.

that is, ate and drank Christ's flesh and blood even before His Incarnation—and the ordinary Sacraments of the Law—Circumcision and the Passover—signified spiritual regeneration and pardon through Christ, as the Christian Sacraments do. And Abraham 'saw Christ's day ;' and Abel also by faith was a spiritual partaker of Him—and even, if Cain did not well, 'a sin-offering lay at the door,' if he would only by faith offer it—that is, the Old Testament religion was virtually the same as ours ; and our fathers lived, and were nourished, just as we are ; only their faith fed upon a Saviour to come, and ours upon a Saviour come already.

This Scriptural doctrine shows, why the Anglican Church—whose foundation is Scripture—wholly rejects this last, as well as the other Sacerdotal doctrines of the Lord's Supper : affirming in Article XXIX. that the wicked, although they do carnally and visibly press with their teeth . . . the Sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ ; but rather to their condemnation do eat and drink the sign or Sacrament of so great a thing : ' for which assertion it gives the conclusive proof in Article XXVIII., viz. that 'the mean whereby the body of Christ is received and eaten in the Supper is faith ; ' and also in the homily upon the Sacrament it charges us to take heed 'lest of two parts we have but one:'¹ i.e. lest we receive the elements without the body ; because, if impenitent, or unbelieving, we are ' guilty of the Lord's body,' and 'not discerning' it, we do not receive it.

The error of Sacerdotalists herein is like the error of Nicodemus, that for a new birth a man must 'enter the second time into his mother's womb and be born :'² or like an analogous error of the Archdeacon, that the

¹ Homily of the Worthy Receiving.

² John iii. 4.

Christian new birth is received ‘by one baptised in unbelief :’ and the doctrine respecting the eating by the wicked, and the ground of it, is substantially that of the Capernaites in John vi. ; the first appearance of which in the Christian Church was, I believe, the recantation forced on Berengarius, and drawn up by Pope Nicholas II. and a Roman Council in 1059, affirming, amongst other things, that in the Communion Christ’s body is ‘torn by the teeth of the faithful :’ a doctrine of which Rome itself was afterwards ashamed ; and the authorised gloss upon the canon law says that, ‘unless you understand the words of Berengarius soundly (*sanè*), you will fall into a greater heresy than he held :’¹ a gloss more logical than that on Article XXIX. by the Archdeacon, who argues respecting the Church’s words—‘The wicked do carnally and visibly press with their teeth . . . the Sacrament of the Body’—that the word Sacrament must there signify both the bread and wine, and also Christ’s body and blood ; because ‘what is bread and wine only cannot be pressed in any other way than carnally and visibly’—in other words, the word Sacrament cannot signify but one thing, because, if it did, the Church’s words would be most manifestly true : and also it must signify another thing, because, if it do, the Church’s words are manifestly false : for it is false, that a thing neither carnal nor visible by his own admission can be carnally and visibly pressed with the teeth !

But further, if the Lord’s body and the consecrated elements be really ‘brought together,’ and ‘identified,’ then the same argument, which proves it to be eaten by the wicked, will also prove it to be eaten by a dog or mouse—as Gerson affirms that it is, ‘by accident :’ and Aquinas asserts, that the denial of it ‘derogates from the

¹ Decreti Tert. Pars. de Consecrat. dist. ii. gloss in cap. xlvi.

truth of the Sacrament'—This difficulty is not at all met by the statement of the Archdeacon, that to him it is not 'any difficulty,' or it appears 'purely fanciful'—a view marvellously strange, and diametrically opposite to that of the whole Roman Church in its Missal—much less is it met by the reason given for his opinion, viz. that we are told 'what the consecrated elements are to man's nature, but we are not told what they are to the brute creation.' For thus, in one moment, he abandons a position steadily maintained before through 174 pages octavo; by making the real presence in the elements not to be absolute, but only such a presence in the use of the Sacrament as depends upon the nature of the recipient; or such as the Anglican Church asks in the prayer of consecration, 'that we receiving these thy creatures of bread and wine . . . may be partakers of His most blessed body and blood.' And that this spiritual partaking by faith only is intended by the Church appears manifest from Article XXIX. saying of the wicked, that 'in no wise are they partakers of Christ.'

The Protesters in 1856, before alluded to, quote Bishop Ridley in behalf of the doctrine of reception by the wicked as saying, that the unworthy communicant 'receives not the Lord's body with the honour due unto Him'—and the citation of Bishop Ridley for this doctrine is, as if one should cite the noble army of martyrs in favour of a denial of our Lord Jesus Christ.—But let us hear Bishop Ridley, who was burnt for denying, amongst other things, the three Sacerdotal doctrines respecting the presence, and the adoration, and the eating by the wicked, explaining himself:—first by quoting from Augustine that 'after a certain manner of speech the Sacrament of Christ's body is Christ's body . . . so likewise the Sacrament of Faith (Baptism) is faith ;' and, secondly, by saying in his disputation at Oxford in 1555, just before his

martyrdom, that evil men did eat the body of Christ ‘ sacramentally, and no further ; ’ but good men eat it ‘ sacramentally, and spiritually by grace.’

And these two observations of Ridley will explain some hundred quotations from the fathers, by which Sacerdotalists have permitted themselves to be deluded in the doctrine of the Eucharist by Roman Catholic controversialists ; and then have themselves, in most cases unconsciously, committed a practical fraud upon the public.

There does not seem to be an equal excuse for the frequent citation of Bishop Andrews—whose works are more accessible—for the essential presence in the elements, and the other Sacerdotal doctrines dependent thereon : for Andrews takes the view of Wake, Hammond, and Burnet, noticed in Chapter V. Part I. which regards the Lord’s Supper as the communion of the body of Christ crucified—in which state Christ’s body does not now at all exist—or, as Archbishop Wake says, Christ ‘ has now a glorified body, whereas the body we receive is His crucified body—His body given for us, and His blood shed for us—which can never be verified in His present glorious body.’¹ And the same view is taken by Bishop Andrews :—‘ We are in this action not only carried up to Christ (*sursum corda*) but we are also carried back to Christ ; as He was at the very instant and in the very act of His offering. So and no otherwise doth this text teach : so and no otherwise do we represent Him.’ And again :—‘ Not He alone, but He as at the very act of His offering is made present to us : ’ and again :—‘ If an host could be turned into Him, now glorified as He is, it would not serve. Christ offered is it ; thither we must look.’²

¹ Catechism, pp. 349, 350.

² Andrews’ Sermon on 1 Cor. v. 7.

CHAPTER XIV.

CONCLUDING REVIEW.

'Far be it from us, then, to think that the Blessed Humanity of the Son of God should so disparage itself, as, where there is neither necessity nor use of a bodily descent, to steal down; and convey Himself insensibly from heaven to earth daily; and to hide up his whole Sacred Body in a hundred thousand several pixes, at once. It is a wonder, that superstition itself is not ashamed of so absurd and impossible a fancy.'—BISHOP JOSEPH HALL on *Christ's Presence in the Sacrament*, p. 2.

THE 'CHARGE' herein examined is written eloquently, and in a spirit of evident gentleness, kindness, and amiability. I have, therefore, animadverted upon it with pain; and only from a paramount sense of duty, which still compels me to give to it a further general and final review.

We have considered already its four principal Sacerdotal propositions; and a fifth, which is connected necessarily with its fundamental doctrine: we have also considered the proofs which it alleges for its Eucharistic doctrines: such as the testimony of the undivided Church, the teachings of the ancient fathers, the saying of Bishop Jewel, the theology of St. Augustine, the convictions of Bishop Overal, and the Catechism and other Formularies of the Anglican Church.

On looking through it, however, once more, I observe above a dozen passages, which, though some of them may have been partly answered herein, still seem to require a short additional notice. They shall all, therefore, be examined in this chapter exactly in the order of their occurrence, beginning at p. 50 of the 'Charge'; and with this hasty review, I propose to conclude this volume.

1. P. 50, the ‘Charge’ says, ‘The inward part of the Sacrament . . . is Christ’s precious Body and Blood.’

Answer.—The Sacrament, according to the ‘Charge,’ means the consecrated elements: but of these elements Christ’s Body and Blood are no part at all; ‘it being against the truth of Christ’s natural body to be at one time in more places than one:’¹ and while the supposed multipresence is thus a heresy, virtually denying the truth of Christ’s body; its supposed invisibility is also a virtual denial that Christ is a perfect man: for man, as the ‘Charge’ truly says, ‘is not a phantom: he has a real material body, by which he enters into the world of sense, and becomes visible.’²

2. P. 50, it is said again that the presence is, ‘to use the language of one of our Homilies, not of a carnal, but of a ghostly substance.’

Answer.—The Homily says, ‘that the meat we seek for in this Supper is spiritual food . . . an invisible meat and not bodily; a ghostly substance and not carnal.’

Now substance, as Logic teaches, is of two species, Body and Spirit, i.e. bodily, or, in the case of flesh, carnal substance, and spiritual or ghostly. The Homily, therefore, in denying the presence of any carnal substance, that is, of Christ’s substantial flesh, is in direct opposition to the fundamental Sacerdotal doctrine of the ‘Charge;’ and so to all the other doctrines dependent on it: and in saying again that we seek for a ghostly substance, the Homily agrees with what has been said herein respecting the presence only of Christ’s Spirit and His Godhead at the Supper—as they are present also at Morning or Evening Prayer, when two or three are gathered together in His name.

3. P. 51—after stating the imagined effect of the con-

¹ Rubrick at end of Communion office.

² P. 31.

seeration—viz. that the elements receive the presence of the Body and Blood of Christ—the ‘Charge’ adds, that, ‘unless the Consecration Prayer be admitted to have this its historical force . . . it must be pronounced a senseless unreality.’

Answer.—Such a harsh denomination does not properly apply even to the consecration of a church, or church-yard; and it seems marvellously inapplicable to the consecrations in the Eucharist of perhaps a thousand bishops, and a million clergymen of the Anglican Church; who had been frequently, since its reformation, saying the same Consecration Prayer during three hundred years, without once imagining, that any such miraculous, or impossible, force ever once belonged to it.

4. P. 72, the ‘Charge,’ referring to the same Prayer of Consecration, observes to the diocesan clergy:—‘In that prayer you have to do certain acts, and to accompany them with certain prayers:’ and then it first mentions the Acts—which are the very acts of our Saviour Himself at the institution, as accurately as we can know them—and it adds, ‘Whilst you do this, you have to give utterance to certain words, which our blessed Saviour once spoke with power:’ and this is made an argument for the fundamental Sacerdotal doctrine of the Eucharist, viz. the real and essential presence.

Answer.—Our blessed Lord, by the words ‘Do this,’ commanded the apostles, and all succeeding ministers, to administer the Lord’s Supper as He administered it. Therefore, the Catholic Church generally, which has not power either to institute a Sacrament or to change the form which has been instituted, has for above eighteen hundred years obediently followed its Lord’s words and actions in the administration.

This imitation, therefore, is a mere necessary duty; and cannot be made a ground for any doctrinal inference

whatsoever—much less for the marvellous inference drawn from it.

5. Pp. 73, 74—after observing the Rubric, that, ‘if the consecrated bread and wine be all spent before all have communicated, the priest is to consecrate more according to the form before prescribed;’ and another Rubric, that, ‘when all have communicated, the minister shall return to the Lord’s table, and reverently place on it what remaineth of the consecrated elements, covering the same;’ and a third Rubric, that, if any remain of that which was consecrated, the priest and some of the communicants ‘shall immediately after the blessing reverently eat and drink the same;’ the ‘Charge,’ from the three Rubrics and the Prayer of Consecration, infers, that the Church must ‘attach a very great significance and value to the act of consecration;’ and adds, that the Church has ‘retained in deed and word with a deliberate intention, and most wisely, the ancient form of blessing, and of setting apart the elements.’

Answer.—The Church has no doubt deliberately and dutifully retained the ancient form of blessing, commanded by the words ‘Do this;’ and rightly prescribed, that due reverence be shown to elements separated from profane use, and consecrated to the service of Christ; and wisely ordered also—especially considering the idolatrous uses made of it—that, if any remain of the provision made for ‘that holy table,’¹ it should be, as in the case of the Paschal lamb, consumed immediately.²

But all this has nothing whatever to do with the doctrines of Sacerdotalism; and it is irrelevantly, and illogically, brought forward to maintain them.

6. Pp. 74, 75, the ‘Charge’ says, ‘Our Church witnesses, that through consecration the Body and Blood of Christ

¹ First Exhortation in the Communion office.

² Exod. xii. 10.

become really present : and by this I mean present without us — viz. present in the Consecrated Elements.

Answer.—Our Church witnesses, I must say, no such thing : but, on the contrary, witnesses most unequivocally against such a presence ; affirming, that the doctrine is ‘against the truth of Christ’s Natural Body’¹—on which rests our redemption — or agreeing substantially with Hooker, in a passage before quoted :²—that, if Christ’s Majestical Body ‘may at once be in many places, then hath the Majesty of his Estate extinguished the verity of His nature’—that is, hath extinguished His manhood ; as the doctrine of the Cathari did, and of the Marcionites, and of the Docetæ, or Gnostics, the disciples of Simon Magus.

7. P. 75, the ‘Charge’ says, ‘On this subject you would all naturally turn for information to the Catechism, Articles, Prayers, and Rubrics of our Church.’

‘*Answer.*—The Catechism has been fully considered already in Part II. Chapter VIII.³

With respect to the articles:—Article XXVIII. observes, that ‘the Body of Christ is given, taken, and eaten . . . only after an Heavenly and Spiritual manner,’ that is, given only spiritually ; and not literally, or essentially, or substantially. Article XXXI. affirms, that ‘the sacrifices of Masses (or Eucharists), in which it was commonly said that the Priest did offer Christ . . . were blasphemous fables and dangerous deceits.’ And Article XXIX. says of wicked communicants, that ‘in nowise are they partakers of Christ ;’ which is an implicit denial of the essential presence of Christ’s Body in the elements.

With respect, again, to the Prayers of the Church, the Prayer of Consecration has been fully considered already, and nothing is said of any other Prayer in the Prayer-Book, which requires notice.

¹ Rubric after the Communion office,
³ Pp. 143–155 inclusive.

² P. 98.

8. P. 78, respecting the Rubric after the Communion office, the ‘Charge’ says, ‘By only excluding from the teaching of the Church a corporal or material presence, a sanction was given to the doctrine of a spiritual and real presence.’

Answer.—The ambiguity, very convenient to Sacerdotalists, of a ‘spiritual presence’ was happily removed by the Archdeacon of Taunton, about a dozen years ago, when he defined the presence ‘spiritual, as opposed to carnal material—i.e. cognisable by the senses :’ in which sense no doubt a ‘spiritual presence’ is held both by the Church of Rome, and by all who hold the Corporal Presence of Christ in the Elements ; for they must all admit, as well as their opponents, the very obvious, and to their doctrine fatal, fact, that the pretended presence is ‘not cognisable by the senses ;’ that is, by the sight, or taste, or feeling.

It may be added, that the presence of a body in the elements is most properly called its ‘bodily or corporal presence’ there : and as to the denial of ‘a corporal presence’ giving a sanction to an essential—i.e. substantial—presence of Christ’s Body, the argument has been sufficiently answered already.¹

9. P. 81, with regard to the supposed Sacrifice or Offering of Christ in the Holy Communion, the ‘Charge’ observes, that every man who is fair-minded ‘must admit that the teaching of our Church on the subject is less explicit, than on the truth of the Real Presence.’

Answer.—The Church’s teaching against the doctrine of the Real Presence, in the sense of the ‘Charge,’ is explicit and clear : and therefore, with respect to the sacrifices or offerings of Christ in Masses, or Eucharists, it must, if the last remark be well founded, testify still more explicitly against them. It does so, at least explicitly enough,

¹ Pp. 157, 158.

when it calls them ‘blasphemous fables and dangerous deceits.’¹

10. P. 86, the ‘Charge’ says, ‘with regard to the doctrines of the Real Presence and the Commemorative Sacrifice, many of our theologians have drawn up very full catenæ of Anglican authorities, all of whom vindicate as the doctrine of the Church of England such teaching as is held in a few words of one of her greatest bishops. Bishop Andrews says, in a sermon on the Nativity, ‘This (His flesh) He gave for us in Sacrifice, and this He giveth us in the Sacrament.’ Of the same Bishop, it is also said, in p. 88, ‘Christ our Lord’ (as Bishop Andrews says) ‘in or without the Sacrament is to be adored.’ This latter citation, however, and the right of Bishop Andrews in consequence thereof to be a link in the ‘very full catenæ of Anglican authorities’ has been already noticed herein.²

With respect to the manner, again, in which Christ’s body is made present, and in which He gives His flesh to the faithful, and has communion with them in the Sacrament, Bishop Andrews will, I believe, be found to agree with the views stated herein in Part I. Chapters V. and VI.

Thus in Chapter VI. p. 43, it was observed, that with His living members on the earth, ‘Christ’s body has spiritual communion, both by His infinite Godhead personally united to that blessed body, and by His life-giving Spirit, which Jesus, being by the right hand of God exalted, sheds forth ; and also, by His grace, with which He efficaciously works within the souls of the faithful.’

And in Chapter V. was given the view of Archbishop Wake, that Christ ‘has now a glorified Body, whereas the body we receive is a crucified body ; His body given for us, and His blood shed for us, which can never be verified in His present glorious body :’³ the interpretation also was

¹ Article XXXI.

² Part II. Ch. I. p. 82.

³ P. 35.

given by Hammond of the text, ‘The bread which we break is the communion of the body of Christ,’ viz.:—‘ The whole action is the real communication of the body of Christ to me, the very giving Christ’s body to me ; that as verily as I eat the bread in my mouth, so verily God bestows on me, communicates to me, the body of the Crucified Saviour :’¹ and the view was also given of Bishop Burnet, that this Communion is the conveyance of the blessings of our partnership in the effects of the death of Christ :’² and, finally, the view of Cudworth, that faithful Christian communicants are ‘partakers of the body broken and blood shed of Christ ; or of His sacrifice and oblation once offered on the Cross.’³

Now, compare with all this the extract before mentioned from a sermon, by Bishop Andrews, on ‘Christ, our Passover, is sacrificed for us, therefore let us keep the feast’—He says, ‘We are in this action not only carried up to Christ (*sursum corda*), but we are also carried back to Christ—as He was at the very instant and in the very act of His offering—So and no otherwise doth this text teach ; so and no otherwise do we represent Him :’ and, again, ‘not He alone, but He as at the very act of His offering is *made present* to us :’ and, again, ‘If an host could be turned into Him, now glorified as He is, it would not serve. Christ offered is it : thither we must look.’ Thus it appears, that Bishop Andrews has no more right to a place in the Catenæ of Sacerdotalists, than Bishop Joseph Hall, cited in the appendix to the ‘Charge ;’⁴ but whose real views shall be given in this chapter.

11. P. 102, it is observed, that now ‘the pretensions of the Church of Rome are put forward with a power and zeal which are new to us of this generation ; and that these claims obtain a hearing, and a consideration, which they

¹ P. 36.

² Ibid.

³ P. 39.

⁴ P. 157.

could not gain in the days of our youth :’ and therefore Churchmen ought ‘to consider well what are the causes of this change.’

Answer.—Some of the chief causes—which in the ‘Charge’ have escaped discovery—seem singularly evident.

The pretensions of the Roman Church in England are mainly founded on her doctrines of the Eucharist, and the miraculous powers attributed to her clergy in its administration : and the hearing and consideration given to those pretensions by English Churchmen—‘ which they could not gain in the days of our youth ’—seem not very wonderful, when at least one bishop and some hundred clergymen of the Anglican Church, of a school unknown to the days of our youth, are now found publicly writing in favour of leading principles of the Roman faith and practices of Roman worship ; and in opposition to the doctrines of the Reformed Protestant Church, whose dignities and revenues they still enjoy.

12. P. 103.—The author here observes, that the Church of Rome may now, with some seeming justice, ‘ protest against the charge . . . that the faith of Rome and the rights of a free people like Englishmen cannot coexist :’ adding, ‘ I do not say that the charge was a reasonable one.’

Answer.—That the faith of Rome, if it once gain power, and find it expedient to exercise it according to its unalterable principles, and the rights of English Protestants cannot coexist, admits, I am sure, an infallible moral demonstration—which there is not space here to give—but even experience has already taught England their formidable inconsistency ; not only under the reigns of kings preceding Henry VIII. but under Mary ; and so late as the reign of James II. In the closet of the latter prince, after his flight, was found a Jesuit’s memorial, containing a plan for restoring England to the Roman faith.

My own attention was first directed to it by the late Archbishop Magee—author of ‘Discourses on the Atonement’—and as its authenticity was established by a royal chaplain, referring in proof thereof to the then Bishop of St. Asaph, and as the document is now almost forgotten, I am tempted to give a short account of it.

In this memorial, the sovereign being supposed to be Roman Catholic, it was recommended, that public disputations on religion should be held in London, and Oxford, and Cambridge : and that ‘Catholics’ should be promoted to ecclesiastical dignities and livings ; and that parochial confraternities should be appointed with the Roman incumbents at their head : and that commissioners should be sent to the Universities to reform them : and that toleration should for a time be given to such heretics as did not seek to infect others ; but that at the first opportunity an Inquisition should be established—yet to spare the name of Inquisition at the beginning—and whether it should take the form of that of Spain, Italy, or Rome, ‘time will speak ;’ but divers points of the manner of proceeding in Spain were indispensable : and there should be a separation of their prisons ; and some ‘sharp execution of justice on the obstinate.’

But, according to the memorial, the chief care should be, that Parliament be well reformed : and accordingly into the Upper House provincials and visitors of religious orders should be introduced : and in the Lower House ecclesiastical dignitaries be intermixed : and respecting knights of the shire, the bishops should have a negative voice in their election : and then, at the meeting of Parliament, every member should swear to defend the Catholic Roman Faith ; and it should be made treason to propose anything against it : and Parliament should restore all the old English laws against heretics : and restore to the Church the same privileges as when Henry VIII. began

to reign ; and link also the profession of religion and the succession to the crown together. And military orders should be erected, with a rule to fight against heretics.

Proceedings of this general description are now of full force and virtue in Spain ; but, of course, at present impracticable in England : and our chief interest in this memorial—the study of our last Roman Catholic king—is that its principles are in strict accordance with an unalterable article of the Roman faith ; so that every consistent professor of that faith is morally bound to carry them into practice, if opportunity should arise, and Papal authority should enjoin him to do so. And thus a prevalent Roman faith and the rights of English Protestants can only coexist, so long as the Protestants are strong enough to defend them ; and afterwards they would co-exist only upon sufferance ; or so long as the court of Rome should think toleration to be expedient.

The possibility of the Roman faith becoming again predominant, through the powerful aid given to it by Sacerdotal clergymen of the Protestant reformed religion, is not now the question ; but merely, whether Romanism is to receive the recommendation of religious liberality, in addition to that given to some of its leading doctrines in the ‘Charge.’

13. P. 125.—It is here said, that you may be tempted to ‘rely upon an argument against Sacramental grace, which some champion of a deeper negation may apply with equal force against the doctrine of the Incarnation.’

Answer.—It is a well-known *ruse* in argument for a disputant to try to retort upon his antagonists a difficulty embarrassing himself : and so here the ‘Charge,’ in upholding a doctrine which the Church affirms to be ‘against the truth of Christ’s natural body’—or a virtual denial of the Incarnation—tries very naturally to impute a lighter shade of the same heresy to its opponents.

14. P. 148, in the Appendix is a quotation affirming,

that even in the Homilies we find the Eucharist defined ‘as the due receiving of Christ’s Body and Blood under the form of Bread and Wine.’

Answer.—This groundless assertion seems now to be a favourite point in the support of Sacerdotalism :—

Thus in 1854 a letter appeared in the public papers from Rev. Dr. Pusey, saying, ‘The language of the Church of England is not that the Body and Blood of Christ are joined to the Bread and Wine, but that they are received under the form of bread and wine. This language could not be condemned without condemning the Homilies.’ The Archdeacon of Taunton, in or about 1854, made a similar statement : and the then Archdeacon of the East Riding did the same in 1853. But not one of the parties, who cited the expression, referred to the particular Homily in which it could be found. It is curious that Bishop Gardiner affirmed, that they whom Cranmer called ‘Papists,’ agreed ‘with that the Church of England teacheth . . . the body and blood of Christ to be under the form of bread and wine :’ to which the reply of Cranmer—the principal composer of the ‘First Book of Homilies’—was, ‘When you shall show the place where the form of words is expressed, then shall you purge yourself of that, which, in the meantime, I take to be a plain untruth.’¹

In the case of the Homilies, thus quoted without reference, although not at all bound myself by any single expression in them, I looked twice through the thirty-three homilies in a volume of 515 pages octavo ; and thus, by a negative search, ascertained, that the phrase so often quoted was not in one of them ! And at last, by mere good fortune, I discovered it in an advertisement at the end of the First Book—a book composed, as is believed, by Cranmer,

¹ Cranmer, Parker edition, pp. 51–53.

Ridley, and Latimer (the three great Protestant martyrs), and published in 1547.

This advertisement was inserted by an unknown hand. It did not profess to contain any doctrine ; and was no more ‘in the Homilies,’ which were to be read as sermons in churches—and which the clergy subscribe as generally containing a godly and wholesome doctrine—than is the advertisement in the Second Book put forth in 1563 ; which advertisement, also by an unknown hand, at its beginning, contains an Act passed in 1662 : and I may add—as another striking example of the character of such advertisements—that even the Rubric in the Book of Common Prayer respecting ornaments of the Church and its ministers was inserted in the Prayer-Book of 1562 ; and remained there certainly for very many, and, my impression is, for exactly one hundred years, before it had the authority either of Parliament or Convocation : and remained manifestly by mere oversight, for the Convocation in 1603 made canons directly contradicting it.

15. P. 154, there are two allusions here by a Sacerdotalist to the writings of two Roman Catholic bishops ; saying, that ‘Milner is obliged to confess, that the genuine doctrine of the Church of England is that of the Real Presence ;’ and Hornyhold ‘admits, that the doctrine of the Church of England in the Catechism expresses the Real and Substantial Presence,’ &c.

Answer.—Hornyhold is very naturally anxious untruly to maintain, that the Anglican Church in the Catechism holds his own Roman doctrine : and the stratagem of the Sacerdotalist is to characterise his untrue assertion as a true and enforced admission !

Milner also—an eminently dishonest writer—makes a similar mis-statement : and what he untruly urges, we are very dexterously told he is, indeed, ‘obliged to confess !’

16. P. 155, the same authority assures us, that this

Catholic and Apostolic Church ‘believes, that the Eucharist is not the sign of an absent body’ to confirm which assertion a foot-note quotes Homily XXVII. saying, that ‘in the Supper of the Lord there is . . . no bare sign, no untrue figure of *a thing absent*.’ The italics are given in the quotation.

Answer.—‘A thing’ is either a substance or an accident. A substance is a thing subsisting by itself. An accident is a thing not subsisting by itself: and thus a mere relation, and a religious influence, or grace, or spiritual nourishment, are, or may be, things of great importance. Here, then, is a palpable sophism to substitute ‘absent body’ for ‘absent thing;’ particularly as the word ‘thing’ is taken in a sense wholly different from body, over and over again, in the same Homily. It is also an additional sophism to intimate, that the belief of the Church is manifested by such a single expression in any Homily—though the latter observation is in this case superfluous.

16. P. 155, the same authority is again quoted to assure us, that the Church rejects ‘any such real presence of Christ’s Body and Blood as is corporal or organisical: that is, according to the known and earthly mode of existence of a body.’

Answer.—Christ’s natural body and blood are ‘in Heaven, and not here;’ and they cannot be ‘at one time in more places than one:’¹ and He has no body but one, which is in Heaven; and the presence of any body, wherever it is, must be corporal or bodily—which means simply of or belonging to a body—and His body must be organisical—i.e. having parts, members, instruments, or organs—because it is the body of Him, who is perfect man as well as perfect God.

The Church, therefore, rejects any notion of Christ’s

¹ Rubric after Communion office.

presence on earth but that of a presence by His God-head, and His Spirit, and His Grace ; in opposition to the imaginary, and impossible, essential presence of His Body in the elements.

17. P. 157, Bishop Joseph Hall is quoted, in favour of Sacerdotalism, as speaking of the priest ‘distributing his Saviour.’

Answer.—The testimonies of Bishop Joseph Hall and other Anglican bishops are (as Bishop Hall says of the fathers) ‘grossly abused, to a sense that was never intended.’¹ His real view of the substantial or essential presence in the Sacrament—so called—is, that ‘It implies manifest contradiction, in that it refers the same thing to itself in opposite relations ; so as it may be at once present and absent, near and far off, below and above. It destroys the truth of Christ’s human body, in that it ascribes quantity to it without extension, and without locality :’ and again he says :—‘that He (Christ) should be corporeally present in every part of every Eucharistical element through the world is such a monster of opinion, as utterly overthrows the truth of His human body . . . implies a world of contradictions . . . baffles right reason, transcends all faith, and, in short, confounds heaven and earth :’² adding, ‘Far be it from us then to think, that the blessed humanity of the Son of God should so disparage itself, as . . . to steal down and convey Himself insensibly from heaven to earth ; and to hide up His whole sacred body in one hundred thousand pyxes at once.’³ And, again, ‘The corporal receiving of Christ has in it a further prodigiousness and horror :’ upon which he adds, ‘Neither let them imagine they can escape the imputation of a hateful savageness in this act, for that it is not presented to them in the form of flesh ; while they

¹ Hall, *The Old Religion ; On Transubstantiation.*

² Hall, *Christ’s Presence in the Sacrament.*

³ *Ibid.*

profess to know it is so, howsoever it appeareth.'¹ This is immediately followed by much stronger language, which I will not quote; but enough has been said to show, that Bishop Joseph Hall does not deserve the place assigned to him in the 'very full catenæ of Anglican authorities.'

Having now answered everything in the 'Charge,' which seemed to require an answer, I shall only, in conclusion, express a hope, that no future 'Charges' of Anglican bishops may appear in favour of the most prominent points in the faith and worship of the Roman Church—or of its idolatry, heresy, and sacrilege—for if they do, having at this moment before me the opinions respecting the foreign Reformed Churches of Archbishops Whitgift and Wake; and of Bishops Jewel, Andrews, Hall, Burnet, and Tomline; and of Hooker also, and Sherlock, Clagett, and Bingham; I am impressed with the conviction, that the most serious danger will, in such case, arise to Episcopacy in England: and much hurt and damage also to souls, for whose salvation the same bishops are solemnly pledged to labour; and, therefore, with all faithful diligence 'to banish and drive away all errors and strange doctrines, contrary to God's Word.'²

¹ Hall, Christ's Presence in the Sacrament. ² Consecration of Bishops.

APPENDIX.

CHAPTER I.

ON THE TESTIMONY OF EMINENT ANGLICAN AUTHORITIES,
RESPECTING THE SUPPOSED ESSENTIAL PRESENCE IN THE
ELEMENTS, FROM THE REFORMATION TO THE LAST
REVISION OF THE PRAYER BOOK.

AN APPENDIX is due to two passages of the 'Charge' (pp. 84, 86) as yet unnoticed, viz. :—

'I could cite to you almost numberless extracts from the writings of the most eminent theologians of the Church, from the time of the Reformation to the last revision, and . . . from the time of the last revision to the present time, who all concur in giving the interpretation to the formularies of our Church as then settled, which I have claimed for them :' and, 'So again with regard to the doctrines of the Real Presence and the commemorative sacrifice, many of our theologians have drawn up very full catenæ of Anglican authorities, all of whom vindicate, as the doctrine of the Church of England, such teaching as is held in a few words of one of her greatest bishops ;' and then follow the words of Bishop Andrews :—' This (His flesh) He gave for us in sacrifice, and this He giveth us in the Sacrament'—words which we all say ; and which Jewel

said ; and the Church Catechism virtually says ; but which do not assert the Essential Presence in the elements.¹

The testimony of Bishop Andrews shall be reserved for our examination of the ‘catenæ of Anglican authorities ;’ and the only other eminent Anglican theologians, whom I observe in the ‘Charge’ and its Appendix, from the Reformation to the last revision, or to the present century, are Bishop Geste, Dr. Gauden, and Bishop Joseph Hall, respecting whom I shall make some observations before considering the catenæ referred to.

BISHOP GESTE.

We are told, that ‘Bishop Geste, the author of the 28th Article, thus explains it,’² and then follows an extract from a letter of Geste to Cecil, chief secretary of Elizabeth, saying, ‘This word *onelye* in ye foresaid Article did not exclude ye Presence of Christ’s Body from the Sacrament, but only ye grossness and sensibleness in ye receiving thereof.’

Now Geste, in 1562, though then a patron of the Lutheran doctrine now revived—and generally and properly called consubstantiation³—was still allowed by the other bishops, who opposed that doctrine, to pen the first

¹ The essential presence means the presence of the essence, and the essence means the substance : for the Nicene Creed acknowledges the Son, as ‘*καὶ τὸν οὐσιαν τοῦ πατρός*,’ and as ‘*ὁμοούσιον τῷ πατρὶ*’ ! which the Latin churches have always translated ‘*ex substantia Patri*,’ and ‘*Consubstantiale Patri*.’ Again, the substance of the body means the body itself. Thus, the Council of Trent, Session 13, declares ‘the conversion of the whole substance of the bread into the substance of the body,’ in chap. iv. and in canon ii., ‘into the body,’ as is also affirmed in the Creed of Pius IV. And yet the late Archdeacon Wilberforce ventured to affirm that the word substance has ‘different meanings in Roman and English theology ;’ and Doctor Pusey marvellously says, ‘I know not what can be included in our term substance . . . which is not also included in the Roman term accidents’ !! *Eirenicon*, p. 24.

² Appendix to Charge, p. 147.

³ The Latin prefix *con* has generally the force of our English adverb *together*, as in *conclamo*, *convoco*, *convolvo*, *conjungo*, *convenio*, *conjuro*, *connecto*, *contraho*, *consolido*, *conglutino*, and very many other compounds. And thus to consubstantiate properly signifies to unite substances together, and therefore properly expresses the doctrine of Luther and of modern Sacerdotialists. See Answer, pp. 210, 211.

draft of Article XXVIII. : but he was not allowed to complete it ; for in the article as it passed Convocation, and of which the original still exists in Cambridge, not only were many lines erased, or scrawled over with red minium, but also—in the handwriting of Archbishop Parker—was inserted the whole clause containing the word ‘only,’ which Geste pertinaciously disliked.¹

Parker also, with the other bishops, passed Article XXIX.—‘Of the wicked, which eat not the body of Christ’ —in direct opposition to consubstantiation ; and to the wish of Geste, who consequently refused to subscribe the Articles in 1562, when twenty bishops subscribed them ; and probably—as Geste was almoner of Elizabeth, and a theological friend of Cecil—he contributed to delay for years their authorisation. In 1571, however, the Articles were authorised at once by the Convocation again, and by the Queen and Parliament ; and the clergy were thence-forward legally compelled to subscribe them.

But Geste to the last contended both for the omission of Article XXIX. ; and for sundry modifications of Article XXVIII. Thus, in a letter to Cecil, then Lord Burleigh, written in 1571, and found by the late Dean Goode in the State Paper Office—beginning, ‘I am bold to trouble your good Lordship ones agayne for unitie in sound and true doctrine’—Geste says of the Article (‘Evill men receive not ye Bodye of Christ’), ‘If this Article be confirmed, and authorised by ye Queen’s grace, it will cause muche busynes ; because it is quyte contrarie to ye Scripture, and to ye doctrine of ye Fathers.’² And the important modifications recommended by the same letter in Article XXVIII. will be seen at a glance, by placing the third paragraph as it is in a parallel column with the

¹ Lamb’s Histor. Acc. of XXXIX. Artic.

² Supplem. to Goode on the Euch. p. 10.

paragraph as proposed by Geste, and marking the differences in *italics*; thus :—

Paragraph as it passed
Convocation :—

‘The body of Christ is given,
taken, and eaten in the Supper
only after an heavenly and
spiritual manner. And the
mean, whereby the body of
Christ is received and eaten
in the Supper, is faith.’

Paragraph as proposed by
Bishop Geste :—

‘The body of Christ is *indeed* given, taken, and eaten
in the Supper, after a heavenly
and spiritual manner. And
the mean, whereby the body
of Christ is *profitably* received
and eaten in the Supper, is
faith.’

Geste failed. The Articles were legalised in 1571, and published immediately in Latin and English, under the editorship of Jewel; who died in that year, and was succeeded in the Bishopric of Salisbury by Geste, who then subscribed the Articles as we now have them; and thereby he admitted, that Article XXVIII. was not to be interpolated, or interpreted in a non-natural sense, and that it was consubstantiation, and not Article XXIX. that was ‘quite contrary to the Scripture and to the doctrine of the Fathers.’ Thus, both before and after 1571, Geste might be cited as amongst ‘the theologians of the Church’ who concurred in giving an interpretation to its formulæ *contrary* to that ‘claimed for them’ in the ‘Charge.’

DR. GAUDEN.

In the extract from Gauden the strongest passage is this: ‘We deny not a true and real presence and perception of Christ’s body and blood in the *Sacrament*.’ But all this is said by bishops and divines, who absolutely deny the supposed essential presence in the elements; and it has been before observed,¹ that in the *Sacrament* Christ’s

¹ Answer, p. 123.

body is verily received both by His ubiquitous Godhead personally united to His Body, and by His Divine Spirit, which Jesus, being by the right hand of God exalted, sheds forth ; and also by His Grace, whereby He is said to come among us : and all this is called a spiritual or real presence of Christ's body by some divines, who yet absolutely deny and denounce the doctrine of an Essential Presence in the elements.

Gauden, too, was not a very consistent supporter of any Eucharistical doctrine ; for, during the Civil Wars, he became a Presbyterian, and professed the theology of Calvin ; and in 1643 he was appointed one of the Westminster ‘ Assembly of Divines ;’ and thus he might be cited for different opinions concerning the Eucharist, though not, it appears, for the real and essential presence.

BISHOP JOSEPH HALL.

Bishop Hall is no doubt one ‘of the most eminent theologians of the Church ;’ but he is quoted as a supporter of the doctrine of a real and essential presence in the elements with singular infelicity ; for never, perhaps, existed a writer, who spoke more absolutely, or, as some would say, violently or outrageously, against it. No language could easily be stronger than that cited in pages 235–36 of this ‘ Answer ;’ and yet, as I said, it was ‘ followed by much stronger language,’ which I did not quote, only because it might seem to be perhaps needlessly offensive.

From these ‘extracts from the writings of the most eminent theologians of the Church,’ we may pass to the ‘very full catenæ of Anglican authorities ;’ and amongst such catenæ, that entitled ‘The Doctrine of the Real Presence ; Parker, 1855,’ claims precedence, for many reasons : viz. :—because it is the latest, and the editor had

the assistance of all the earlier catenæ ; because it is the fullest, extending to 320 pages octavo ; because it is the catena specially referred to in the ‘Charge,’¹ because it avoids ‘giving any passages from the writings of such as have been what are called “low views” concerning the holy Sacrament ;’² and because it was adopted at the trial of the Archdeacon of Taunton before the Archbishop of Canterbury, in 1856, as containing the chief ‘Anglican authorities’ for his doctrines. So that if this one catena utterly fail down to the year 1800, we may then safely conclude, that from the Reformation, for two centuries and a half, not one eminent theologian of the Church can be found to vindicate, so far as relates to the Eucharist, the sacerdotal doctrines contained in the ‘Charge,’ or set forth in Part II., Chapter I. of this ‘Answer.’

From this catena two names should be erased—viz., Forbes and Saravia—Forbes, Bishop of Edinburgh, belonged to the Episcopal Church of Scotland. He was never a divine of the Church of England, and never subscribed the Thirty-nine Articles. Saravia was a minister of the Reformed Church of Holland, who first came to England when fifty-seven years old. He subsequently was admitted into the Anglican Church, and presented to James I. a MS. treatise in Latin on the Eucharist, upholding the Lutheran consubstantiation : but utterly ignoring the Thirty-nine Articles ; for his Dedication tells the king, that ‘he resumes the matter at that point at which it stood in 1536 ;’ although three years later, or in 1539, it was resolved in Parliament and Convocation, that in the Sacrament of the Altar ‘is present really under the form of bread and wine the natural body and blood of our Saviour Jesus Christ conceived of the Virgin Mary ;’ and also—31 Henry VIII. c. 14—it was then enacted,

¹ Page 153.

² Advertisem. before the Catena.

that any person denying the said real presence shall suffer ‘death by way of burning,’ and shall forfeit all lands, goods, and chattels, ‘as in cases of high treason.’ This MS. of Saravia was deservedly neglected for above two centuries, until in 1855 it was found in the British Museum, and was translated and published by the Arch-deacon of Taunton, as maintaining the precise teaching which is now charged against him as false doctrine. But it is unworthy of further notice.

Forbes and Saravia being set aside—and also the divines belonging to the present century—there remain in the catena but forty-four ‘Anglican authorities,’ of whom it seems sufficient to notice *at length* three-fourths; because I shall dwell on all ‘the most eminent theologians’ amongst them and particularly all of them who held the highest views concerning the consecrated elements—including Montague, Grabe, Thorndike, Brett, and, above all, Johnson, to whom alone are given thirty-six pages, exceeding the ninth part of the catena. For fuller satisfaction, however, I refer the reader to the work of the late Dean Goode, which notices in detail every divine in the catena, besides many others;¹ and of which, Chapter vii. on ‘the Divines of our Church,’ considerably exceeds in length this whole ‘Answer’ and Appendix.

I shall now show, that all the following divines cited in the catena *oppose* the doctrine of the Essential Presence; because they either deny that Christ’s body and blood are in the consecrated elements; or that the Church offers them to God; or that the wicked eat them. Or they affirm, that the words of institution are figurative; or that Christ’s body is present, not by its essence, but only by its operations; or that its multipresence is absurd and heretical; or that the Eucharist is a feast only on

¹ Goode on the Eucharist; Hatchard, 1853.

Christ's body as crucified—in which state it does not now exist. I shall cite them nearly in the order in which they are cited in the catena : viz. :—

RIDLEY.

[Chaplain to Cranmer, 1537 ; Bishop of Rochester, 1547 ; of London, 1550 ; burnt, 1555.]

Ridley maintains, that the words of institution are figurative ; that the substance of Christ's body is only in Heaven, and its presence on earth is only by influence or virtue ; and that there is but one material substance in the Sacrament, and not two joined, or united, or brought together. Thus :—‘A figurative sense and meaning is specially to be received in these words, “This is my body.”’¹ Again : ‘All learned men in England, so far as I know, both new and old, grant there to be but one substance [in the Sacrament].’²—For so taught the Church of Rome ; and so also the Reformed Anglican Church, which rejected the Lutheran doctrine of consubstantiation.—Again : ‘The substance of the natural body and blood of Christ is only remaining in heaven, and so shall be unto the latter day. . . . The same body of Christ is here present with us ; even as, for example, we say the same sun, which in substance never removeth his place out of the heavens, is yet present here by his beams, light, and natural influence, where it shineth upon the earth.’³ Again : ‘The blood of Christ is in the chalice, indeed, but not in the Real Presence.’⁴ Other passages as decisive will be found in ‘Ridley’s Remains,’ pages 192, 196, 198–99, which I pass over as needless.

¹ Remains, p. 205 P.S.
• Ibid. p. 18.

² Ibid. p. 11.
• Ibid. p. 238.

CRANMER.

[Archbishop of Canterbury, 1533; burnt, 1555.]

Cranmer's disputation with Gardiner against the Real Presence is considerably larger than this 'Answer.' A few extracts from his writings respecting the Lord's Supper will prove, that Cranmer held that Christ is present not in the elements but in the ministration, and as He is present in baptism ; that the wicked eat not His body, except figuratively ; and that God's Word is against the Real Presence. Thus, after maintaining the eating of Christ's body at the Supper, he adds:—'The good eating is both sacramentally and spiritually, and the evil only sacramentally, that is to say, *figuratively*.'¹ Again : 'I mean not, that Christ is spiritually either on the table, or in the bread and wine that be on the table ; but I mean, that He is present in the ministration and receiving of that holy Supper . . like as in baptism, Christ and the Holy Ghost be not in the water or font ; but be given in the ministration to them that be truly baptised.'² Again : 'He [Christ] is not in it [the bread], neither spiritually as He is in man, nor corporally as He is in Heaven ; but only sacramentally, as a thing may be said to be in the figure whereby it is signified.'³ And : 'God's Word is clearly against you, not only in your doctrine of transubstantiation, but also in the doctrine of the Real Presence.' With respect also to an evasion, now revived, of the doctrine, that 'the wicked eat not the body of Christ'—by the introduction of the word 'profitably' or 'effectually'—Cranmer says : 'The Scriptures and doctors which I allege do say in plain words, as I do say, that evil men do not eat the body of Christ nor drink His blood. Now come you in with your addition and gloss—made of your own

¹ P. 224 P.S.

² Ibid. p. 148.

³ Ibid. p. 238.

head—putting thereto this word “effectually.” If I should say that Christ was never conceived nor born, could not I avoid all the Scriptures that you can bring to the contrary by adding this word “apparently,” and defend my saying stoutly? and might not the Valentinians, Marcionites, and others that said Christ died not for us, defend their error with addition, as they did, of this word “putative,” to all the Scriptures that were brought against them?¹

POYNET.

[Bishop of Rochester, 1546; Winchester, 1551; in the reign of Mary was expelled from his bishopric; died in Strasburg, 1556.]

The catena cites Poynet as the author of the ‘Diallacticon,’ and therefore as holding the Essential or Substantial Presence of Christ’s body in the consecrated elements. The answer is, that the ‘Diallacticon’ does not hold the essential presence—but only the presence of virtue in the elements—and it was moreover not Poynet’s, but an anonymous work, first published in 1557, a year after Poynet’s death; and afterwards attributed publicly to Sir A. Cooke, whose daughter, Lady Russell—as the catena truly reports—published an English translation of it in 1608. The real views of Poynet are stated in a sermon published by himself on the Lord’s Supper in 1550, which speaks as follows:—

‘I may conclude, he that believeth eateth, and he that believeth not eateth not, although he eat the Sacrament every day in the week;’ and again: ‘For the maintenance of this their erroneous and anti-Christian opinion they will not stick to say, that Christ’s body may be in sundry places at one time; granting that it may be at Rome, at Paris, in London, in Canterbury, and in 1000 other diverse places at once . . . This devilish opinion of

¹ Ibid. p. 215.

theirs openeth a door to Marcion and the Manichees, who deified Christ's body after such a sort, that they denied it to be a like substance as other men's bodies be.'¹

Poynet also was the author of the 'Short Catechism,' published in 1553 by authority of Edward VI., and with approbation of Cranmer and Ridley, from which instructive extracts might be taken : but they are needless ; for Poynet manifestly as little deserves the place assigned to him in 'the very full catenæ of Anglican authorities,' as does Bishop Joseph Hall himself.

SUTTON.

[Prebendary of Westminster ; born 1555, died 1629.]

The following are extracts from Sutton's 'Meditations' on the Lord's Supper, which require no commentary :—
 'Let the devout Christian call to mind that He that said of the bread "This is My body," and of the wine "This is My blood," said also of St. John the Baptist "This is that Elias," and of Himself, "I am the door ; the true vine," &c. And again : 'Christ, some say, in express words calleth the bread His body, and the wine His blood. True ! in express words also He calleth Himself a rock.'²

HOOKER.

[Master of the Temple, 1584.]

Observations of Hooker were quoted in the 'Answer ;'³ to the effect, that Christ's body cannot 'possibly be everywhere present ;' or have any presence 'but only local ;' and that its substantial or essential multipresence is a heresy, extinguishing the 'verity of His nature.' It may suffice, therefore, to add two short passages from the Eccles. Pol. book v. c. 67, viz. :—

¹ Sheet C and D quoted by Goode.
² Pp. 283 and 288. ³ P. 98.

‘The real presence of Christ’s most blessed body and blood is not, therefore, to be sought for in the Sacrament, but in the worthy receiver of the Sacrament ;’ and, ‘I see not which way it should be gathered by the words of Christ when and where the bread is His body, or the cup His blood, but only in the very heart and soul of him which receiveth them.’ After this, if a catena were not frequently, in the words of an Anglican bishop, ‘an organ of polemical delusion,’ we might be surprised, that Hooker is set forth in this catena as holding the ‘Essential Presence ;’ and that the very page, from which the two preceding passages are quoted, is given in the catena down to the decisive sentence above beginning ‘The real presence ;’ and then all the inconvenient passages following are prudently omitted.

JACKSON.

[Dean of Peterborough ; born 1579, died 1640.]

The three extracts following set forth very clearly the real views of Jackson : viz. :—‘When we say that Christ is really present in the Sacrament, our meaning is, that as God, He is present in an extraordinary manner, as He was present before His incarnation in His sanctuary, the ark of His covenant ; and by the power of His Godhead thus extraordinarily present, He diffuseth the virtue or operation of His human nature.’¹ Again : ‘If they will call that a body, which we would call a spiritual influence or a virtual presence—so we may know what they really mean by this word body—let them enjoy their dialect. . . If they say that Christ’s whole body is entirely everywhere, or every part of it everywhere, then either He hath no right hand, or His right hand is in His left ; either He hath no human body, or else His whole body is in His little finger.’²

¹ Works, vol. iii. p. 834.

² Ibid. p. 321.

And again: ‘This distillation of life and immortality from His glorified human nature is that, which the ancient and orthodoxal Church did mean in their figurative and lofty speeches of Christ’s real presence, or of eating His very flesh and drinking His very blood in the Sacrament. And the sacramental bread is called His body, and the sacramental wine His blood, as for other reasons so especially for this, that the virtue or influence of His bloody sacrifice is most plentifully, and most effectually, distilled from Heaven unto the worthy receivers of the Eucharist.’¹

DONNE.

[Dean of St. Paul’s, 1624.]

Donne gives the following explanation of the words ‘This is My body:’—‘ You would have said at noon, This light is the sun ; and you will say now, This light is the candle. That light was not the sun ; This light is not the candle ; but it is that portion of air, which the sun did then, and which the candle doth now, enlighten. We say the sacramental bread is the body of Christ, because God hath shed His ordinance upon it, and made it of another nature *in the use*, though not in the substance.’²

So again, on the words of the angel, ‘He is not here, *for He is risen*,’ Donne says, ‘If the angel argue fairly, logically, sincerely . . . then there is no necessity, there is no possibility, of this omnipresence or this multipresence.’³

ANDREWS.

[Bishop of Chichester, 1605; Ely, 1609; Winchester, 1618.]

The views of Andrews were given before,⁴ but the following passages will also exhibit them :—‘ If faith be to touch, that will touch Him no less in Heaven than here ;

¹ Works, vol. iii. p. 328.
² Ibid. p. 248.

³ Serm. folio, p. 37, apud Goode.
⁴ Answer, p. 220.

and that which is in Heaven may be touched so. No ascending can hinder that touch. Faith will elevate itself, that ascending in spirit we shall touch Him, and take hold of him.'¹ And again : ‘He that eateth His flesh and drinketh His blood dwelleth in Christ, and Christ in him ; not inneth or sojourneth for a time, but dwelleth continually.’—This seems very different from that doctrine of the Arch-deacon noticed in this ‘Answer’ ;² that the body and blood of Christ ‘are given in and by the outward sign to all and are received by all.’—Andrews writes again : ‘In the adoration of the Sacrament Bellarmine sadly stumbles at the very threshold. He says “Of the Sacrament, that is, of Christ the Lord present in a wonderful but true way in the Sacrament ;” but away with this (*apage vero*) ; who will grant him this?’³ Finally, Andrews tells us, what the sacrifice in the Eucharist is : ‘The Lord’s Supper is a substantial part of our service too. For in it is a whole oblation of ourselves, souls and bodies, to be a reasonable, holy, and lively sacrifice to God ;’ and after saying, that in it we repent of our sins, and profess that we are in love with God and our neighbours, he adds, ‘lastly, by it we offer a most acceptable sacrifice and service to God of thanksgiving ; this Sacrament being called *Eucharistia*, which signifies so much.’⁴

OVERAL.

[Dean of St. Paul’s, 1601 ; Bishop of Lichfield, 1614 ; Norwich, 1618.]

The doctrines of Overal substantially agree with those of Jewel, as has been shown in this book—pages 148, &c.—It seems sufficient, therefore, to add the following extract from a MS. of Overal in the British Museum :—‘In the

¹ Serm. folio, p. 551.

² P. 84.

³ Resp. ad Apol. Bellarm. pp. 266–67.

⁴ Andrews on the Ten Commandments, p. 207.

Sacrament of the Eucharist the body and blood of Christ, and thus whole Christ, is applied to those who receive worthily; not by the way of transubstantiation, nor by the way of consubstantiation, but by the Holy Spirit working by faith.'¹

A very marvellous perversion of the views of Bishop Overal was, however, made at the defence of the Archdeacon of Taunton—as Dean Goode observed—by a mis-translation of the following passage, taken from his letter to Grotius, and speaking of some objections to our order for the administration of the Lord's Supper:—‘Morem ecclesiae nostrae sacramentum corporis et sanguinis Christi de geniculis accipiendi oppugnant, *aut eum saltem colere et custodire recusant.*’ Of which the English is, ‘They oppose the custom of our Church of receiving the Sacrament of the body and blood of Christ kneeling; or at least refuse to observe and keep it.’ The last clause was translated at the defence of the Archdeacon—‘Or at least object to *His worship and reservation;*’ and thus Overal was made to support the Archdeacon’s doctrine, that worship is due to the body and blood of Christ ‘really present in the Lord’s Supper, under the form of bread and wine;’ and to support also the ‘reservation’ of the elements, or of Christ according to the Roman doctrine, for future use and worship!

COSIN.

[Bishop of Durham, 1661; a commissioner for revising the Liturgy.]

Cosin maintained that the words of institution are figurative; that the wicked eat not Christ’s body; that He is present not in the elements, but only to the communicants; and that He is present to them only by His grace and virtue. Thus:—‘Certain it is, that the bread is not

¹ Biblioth. Harle. MS. 3142, p. 95, apud Goode.

the body of Christ any otherwise, than as the cup is the New Testament. Two different consequences cannot be drawn from two not different expressions. Therefore, as the cup cannot be the New Testament but by a sacramental figure, no more can the bread be the body of Christ but in the same sense.¹ Again: ‘Without faith Christ is never eaten, as is gathered from the same Father’ (Basil).² Again: ‘Christ in the consecrated bread ought not, *cannot*, be kept and preserved to be carried about, because He is present only to the communicants.’³ Lastly: ‘Christ is not absent from His Church celebrating His Holy Supper. The sun in heaven, being distant from us, is nevertheless present by his efficacy; how much more shall Christ, the Sun of Righteousness, who is bodily in Heaven absent from us, be spiritually present to us by His life-giving virtue.’³

MORTON.

[Bishop of Chester, 1615; Lichfield, 1618; Durham, 1632.]

Morton argued against the Romanists, who held that the body of Christ is present substantially (or essentially) in many places here on earth, thus:—‘Hearken to your Aquinas, the chiefest doctor that ever possessed the Romish schoole: “It is not possible by any miracle, that the body of Christ be locally in many places at once.”’⁴ And he observes himself, ‘It is no more possible for the body to be in many places at once, than it is for an unity to be a multitude, or many.’⁵ Again: ‘Ancient Fathers judged it impossible for a body to be without determination in one only place at one time. Yea (say you) they did so, but meaning impossible according to the course of

¹ Hist. of Transubst. p. 180.

² Ibid. p. 186.

³ Ibid. p. 174.

⁴ On the Sacrament, p. 235.

⁵ Ibid. p. 236.

nature, but not absolutely impossible, as if by Divine miracle a body might not be in many places at once.' To which Morton answers, they 'well knew, that the Fathers mean an absolute impossibility.'¹ He is equally clear against the doctrine, that the offering of Christ's body present is a sacrifice, either proper or propitiatory: and he proves, that the Divine adoration of Christ in the host, or 'under the form of bread and wine,' is both a material and formal idolatry.²

MONTAGUE.

[Bishop of Chichester, 1628; Norwich, 1638.]

Montague, when Dean of Hereford, was ordered to appear at the bar of the House of Commons, on a charge of maintaining Popish errors. The only extract, however, from his writings, quoted in the catena,³ says no more than the Church Catechism, viz. :—'Our formal words are, "This is my body," "This is my blood." This is more than this figureth or designeth. A bare sign is but a phantasm. He gave substance and really subsisting essence, who said, "This is my body," "This is my blood."' All this is said also by Jewel and Cranmer, and by every faithful Anglican divine; for there is a real reception of Christ's substantial body spiritually, or by His Godhead and Spirit, and Grace, as beforesaid:⁴ so that the extract from Montague may be left to answer itself.

LAKE.

[Bishop of Bath and Wells, 1616.]

One extract, which requires no commentary, will be sufficient from the sermons of Bishop Lake, viz. :—'This

¹ On the Sacrament, pp. 241–42.

³ Part II. p. 121.

² Ibid. p. 389 and p. 533, &c.

⁴ Answer, p. 149.

will not only secure our souls, but settle our judgments against the sophistry of the Church of Rome, who, not distinguishing between Christ crucified and glorified, or rather not building their conclusions answerable to this undeniable principle, the Sacraments represent Christ crucified, not glorified, are driven to coin so many new Articles : 1. Of real presence corporal ; 2. Of a metaphysical transubstantiation ; 3. Of an ill-applied concomitancy : all which easily vanish, if we consider Christ's purpose to represent Himself in the Sacrament, not as He now is at the right hand of God, but as He was upon the cross.¹

R. FIELD.

[Dean of Gloucester, 1609 ; described by Wood as ‘a principal maintainer of Protestantcy.’]

The views of Field are sufficiently seen in the following extract :—‘A bodily eating of Christ's body there cannot be, seeing it is impossible. So that there is only a spiritual eating of Christ, consisting in that chewing, that is, by meditation upon the several and distinct things that are found in His natures, powers, actions, and sufferings.’²

BAYLY.

[Chaplain to James I.; Bishop of Bangor, 1618.]

The doctrines of Bayly will appear from two pages in his ‘Practice of Piety’ :—‘Christ bids us not to break Him, but to do this in remembrance of Him ; and He bids us eat not simply His body, but His body as it was then broken, and His blood shed, which St. Paul expounds to be but “the communion of Christ's body,” and “the communion of His blood ;” that is, an effectual

¹ Sermons, p. 170.

² Of the Church, p. 822.

pledge, that we are partakers of Christ, and of all the merits of His body and blood.'¹ And again: ‘Some receive the outward sign without the spiritual grace, as Judas, who (as Austin says) received the bread of the Lord, but not the bread which was the Lord.’²

HAMMOND.

[Named Bishop of Worcester, 1660; died same year.]

Hammond has been already quoted,³ as holding with Wake, Burnet, and Cudworth, that faithful communicants receive not the glorified, but the crucified, body of Christ—in which state it does not now exist—The following passages will also show, that he did not hold the literal meaning of the words, ‘This is my body;’ and that he held that Christ’s body is communicated to us only by its influences and blessings, and not by its substantial presence, either now, or at the institution of the Sacrament:—‘Not that the bread was His Body and the wine His blood in strict speaking; for He was then in His body when He so spake; and when the disciples distributed it among themselves He was not bodily in every one of their mouths. And now His body is in heaven, and there to be contained till the day of restitution of all things.’⁴ And again: ‘God’s part is the . . . bestowing that body and blood of Christ upon us, not by sending it down locally for our bodies to feed on, but really for our souls to be strengthened and refreshed by it. As when the sun is *communicated* to us, the whole bulk and body of the sun is not removed out of its sphere, but the rays and beams of it, and with them the light, and warmth, and influences, are really and verily bestowed, or darted out

¹ P. 306.

³ Answer, &c. pp. 35, 36.

² P. 307.

⁴ Prac. Catech., p. 340.

upon us. And all this is the full importance of “This is my body,” or this is the *communication* of His body.¹

We have now considered the writings of eighteen of ‘the most eminent theologians of the Church,’ or of the ‘Anglican authorities,’ who have been cited as holding the essential presence of the body and blood of Christ in the consecrated elements, and who lived between the times of the Reformation and the last revision of the Prayer Book. There are some other divines in the catena, respecting whom it may be doubted whether they flourished before or after the last revision. As the answer, however, is practically unimportant, the examination of them may be deferred to the next chapter.

¹ *Prac. Catech.*, p. 351.

CHAPTER II.

ON THE WRITINGS OF EMINENT THEOLOGIANS OF THE CHURCH FROM THE LAST REVISION OF THE PRAYER BOOK TO THE PRESENT CENTURY.

I PROPOSE in this chapter to examine the divines cited in the catena from the last revision of the Prayer Book, A.D. 1661, for a century and a half, or to A.D. 1811.

I will not continue it to the publication of the ‘Tracts for the Times’ in and after 1833, when it began to be taught publicly by some Anglican divines, that it was lawful to interpret the Articles ‘in a non-natural sense’—of which an eminent example was given in Tract No. 90—and that the Thirty-nine Articles may be signed by one who holds ‘all Roman doctrine;’ and even that it is lawful ‘to speak falsely’ in order to attain a good end !

Some of the divines examined herein wrote before, as well as after, the last revision : but it is indifferent in which chapter of the Appendix they may be noticed : I shall begin therefore with Bishop Taylor, and follow as before nearly the order of the catena :—

TAYLOR.

[Jeremy Taylor, Chaplain to Archbishop Laud ; Bishop of Down, 1660.]

Taylor held, that there is no essential presence of Christ’s body in the elements ; and that the wicked eat not His body. Thus, with respect to the pretence of a substantial presence, not local but sacramental, he says :—

‘I wish the words were sense ; and that I could tell the meaning of being in a place locally, and not locally ; unless a thing can be in a place and not in a place, that is, so to be in that it is also out ! But so long as there is a distinction, it is no matter ; it will amuse, and make a way to escape, if it will do nothing else.’¹ Again : ‘Their way makes His Body to be present no way, but that which is impossible, and implies a contradiction : a body not after the manner of a body ; a body like a spirit ; a body without a body ; and a sacrifice of body and blood without blood.’² ‘We by the real spiritual presence of Christ do understand Christ to be present, as the Spirit of God is present, to the hearts of the faithful by blessing and grace. And this is all which we mean, beside the typical and figurative presence.’³ So, too, with respect to the reception of Christ’s body :—‘By the doctrine of the ancient Church, wicked men do not eat the body nor drink the blood of Christ,’⁴ and—‘The wicked receive not Christ, but the bare symbols only.’⁵

THORNDIKE.

[Prebendary of Westminster; Commissioner at the Savoy Conference, 1861.]

Thorndike held the strange doctrine, that the Spirit was united to the consecrated elements ; but none can well speak more strongly against the substantial multi-presence of Christ’s body, or against its ‘essential presence’ in the elements. Thus, after saying that his doctrine ‘condemns the error of transubstantiation,’ he adds, ‘it condemns consubstantiation for no less. For what needs the flesh and blood of Christ fill the same dimensions which the substance of the elements possesseth, both being united with His Spirit ? And truly they that

¹ Real Pres. s. xi. § 21.

³ Ibid.

⁴ Ibid. s. viii. § 8.

² Ibid. s. i. § 8.

⁵ Ibid. s. i. § 3.

invite the Lutherans to their communion, professing consubstantiation, must not make transubstantiation an error in the foundation of faith, if they will weigh by their own weights, and mete by their own measures.¹ He also held, that Christ's body is '*confined*' to His place in heaven.

BULL.

[Bishop of St. David's, 1705.]

Bull held, that the words of institution were figurative, and could not be true if taken literally. Thus:—‘These words could not be true in a proper sense; for our Saviour's body was not then given or broken, but whole and inviolate; nor was there one drop of His blood yet shed. The words, therefore, must necessarily be understood in a figurative sense.’² And again, of the sacrifice in the Eucharist as held by the ancient Church, he says: ‘It was then believed to be an ἀνάμνησις, or commemoration, by the symbols of bread and wine of the body and blood of Christ once offered up to God on the cross, for our redemption. It could not, therefore, be then thought an offering up again to God of the very body and blood of Christ, substantially present under the appearance of bread and wine; for these two notions are inconsistent, and cannot stand together.’³

BRAMHALL.

[Archbishop of Armagh, 1661.]

Bramhall answers the statement, that Christ's body may be said to be broken, because the bread with which His body is united is broken; and by the omission in the catena of part of a sentence, he is quoted as speaking

¹ Just Weights, p. 95.

² Corrupt. of Rome in Churchman Armed, vol. ii. p. 170.

³ Ibid. p. 171.

in favour of a real presence in the elements, when he is actually speaking against it! Thus :—‘They might as well say, that the body and blood of Christ become fusty and sour, as often as the species of bread and wine before their corruption become fusty and sour.’¹ The catena again gives the following part of a sentence from the folio works of Bramhall, p. 485, thus :—‘They who are ordained priests ought to have power to consecrate the Sacrament of the body and blood of Christ, that is, to make them present.’ It has not, however, found it convenient to continue that very sentence, thus :—‘after such manner as they were present at the first institution’—when they were manifestly not present substantially in the elements!

KEN.

[Bishop of Bath and Wells under Charles II.; imprisoned by James II.; deprived as a Nonjuror.]

Bishop Ken’s doctrine is simply that of the Church Catechism : but having, in 1685, published an ‘Exposition,’ with the unguarded address to Christ—‘How Thou, who art in heaven, art present *on the altar*, I can by no means explain’—he put forth a second edition in 1686, altering the sentence to this : ‘How Thou, who art in heaven, art present throughout the whole sacramental action to *every devout receiver*;’ and saying of his former edition, ‘He has in his revising it made some few little alterations, not at all varying his meaning, but his expressions.’ These alterations, however, the catena entirely ignores; and it quotes the sentence uncorrected, and from the first edition only!

Ken also, in 1687, preached a sermon in Bath, respecting which a Roman auditor publicly testified :—‘I saw

¹ Answer to Milletière, p. 17.

you exhorted with passion your people not to be tottered by every blast of wind, that shall say Christ is on this altar, or Christ is on that altar; for Christ is actually in heaven, and shall continue there till He comes to judge the world.'¹ So that Ken appears to have deliberately withdrawn the phrase ‘present on the altar’: by which the catena now would prove him to have held the ‘essential presence’ in the consecrated elements.

TILLOTSON.

[Archbishop of Canterbury, 1691.]

The catena quotes from Tillotson on transubstantiation, that the Fathers ‘frequently speak of a great supernatural change made by the Divine benediction, which we also readily acknowledge’—as we do, since by consecration they become not only sacred symbols, but means of grace, or instruments of ‘the communion of the body of Christ’ to the faithful—But the catena has not found it convenient to go on with the immediate context, viz. :—‘They say indeed, that the elements of bread and wine become to us the body and blood of Christ; but they likewise say, that the names of the things signified are given to the signs . . . that the body of Christ in the Sacrament is not His natural body, but the sign and figure of it—not that body which was crucified, nor that blood which was shed on the cross—and that it is impious to understand the eating of the flesh of the Son of Man, and drinking His blood, literally! ’

PELLING.

[Canon of Westminster, 1688.]

Pelling’s doctrine respecting the essential presence in the elements may appear sufficiently from a few sentences :

¹ *Animadversions*, p. 9, quoted by Goode.

—‘This I will presume to affirm, that when any of the ancients do harp upon Christ’s presence in the Sacrament, they mean His presence by His grace and virtue.’ And again: ‘There are certain and eternal principles of reason: that one and the same body can be but in one and the same place at once, as my body cannot be here and in the Indies at the same moment, for then it would be one body and yet not one at the same time. . . . A body must be circumscribed and limited to a determinate space proportionable to its dimensions; for else it would be a finite and yet an infinite substance.’¹

BURNET.

[Bishop of Salisbury, 1689.]

Burnet has been quoted in this ‘Answer’² as holding with Wake and Hammond, that ‘the communion’ in the Eucharist is of Christ’s crucified body; and in his ‘Exposition of the Thirty-nine Articles,’ he says on Article XXVIII.:—‘The Lutherans believe a consubstantiation, and that both Christ’s body and blood and the substance of the elements are together in the Sacrament. That some explain by an ubiquity. . . Others think that . . His body and blood is therefore in the Sacrament, because in, with, or under the bread and wine. All this, we think, is ill-grounded, and is neither agreeable to the words of the institution nor to the nature of things.’ And again: ‘We ought never to worship Him (God) towards any visible object, unless He were evidently declaring His glory in it, as He did to Moses in the flaming bush.’

Again, on Article XXIX., he says:—‘If Christ is present only in a spiritual manner, and if the mean that receives Christ is faith, then such as believe not do not receive

¹ Pelling on the Sacrament, pp. 270 and 175, quoted by Goode.

² P. 36.

Him.' And on Article XXXI. he collects from the Epistle to the Hebrews, that 'His (Christ's) death is the only sacrifice for sins ;' and from the language of the Fathers, that 'they did not think of any sacrifice made by the offering up of Christ. It was the bread and wine only, which they thought that the priests of the Christian religion did offer to God.'

NELSON.

[R. Nelson, esq., wrote on the Festivals, 1703.]

Nelson denies a substantial presence, and only admits a real presence in the way of spiritual effects and blessings. Thus :—' You see, that in the opinion of our Church, there is no other substance distributed among the communicants, than that of bread and wine : and that the body of Christ is no otherwise present, than it is eaten, that is, after a heavenly and spiritual manner; in the spiritual blessings and effects of His merits and sufferings in His body, to those that do believe. And in this sense we own a real presence, though at the same time we deny it in the sense of the Church of Rome.'¹

WILSON.

[Bishop of Sodor and Man, 1698.]

Two extracts may sufficiently declare the doctrines of Wilson. Thus, he says that Christ ' did institute this holy Sacrament by taking bread and wine, and blessing them, and making them by that blessing the true representatives of His body and blood in virtue and power, as well as in name.'² And again : ' It is no more bread and wine, but bread and wine made the body and blood of Jesus Christ in effect and power, though not in substance, that can

¹ On Transsubst. p. 12.

² Serm. vol. iv. p. 14.

procure us the blessing we desire. So that whoever knows thus much, knows enough to come worthily to the Sacrament.'¹

GRABE.

Exception might be taken to the insertion of this name in the catena of ‘Anglican authorities;’ for Grabe was a Prussian, and of the Lutheran communion, and was thirty-four years old when ordained a priest in England, A.D. 1700: but Grabe did not hold the essential presence of Christ’s body in the elements. He held rather the Impanation of the Spirit, for the extract in the catena is to the effect that, as the bodies of the faithful are ‘the members of Christ, because in them the Spirit and the same Divine grace resides as in His body;’ so also ‘the bread and wine after consecration is named, and is, the body and blood of Christ,’ for ‘the Holy Ghost and all Divine grace and virtue, with which the flesh and blood of Christ abounds, descends not immediately into the souls of the faithful communicants . . but from heaven on the very sacramental symbols, and wholly sanctifies them, and through them all who worthily feed on them.’ This, whether true or false, is a doctrine altogether different from that of the essential or substantial presence of Christ’s body in the elements.

WARBURTON.

[Bishop of Gloucester, 1795; died 1799.]

Warburton’s doctrine was, that the words ‘This is my body’ are figurative; that—as Cudworth, Hammond, Wake and Burnet held—the Lord’s Supper is not a proper sacrifice, but a feast on one; and that there is no ‘Real Presence.’ Thus:—‘The words of the institution are figurative; and, so far from suffering any violent conversion,

¹ Serm. vol. iv. p. 42.

that the bread and wine fall into the figure of body and blood naturally and easily, nay, what is above all, necessarily.'¹ And again: ‘On this idea of a feast on a sacrifice—which no one, I think, can doubt but the primitive Christians had of the Lord’s Supper—it would naturally follow, that antiquity should always speak of this rite in the strongest terms of veneration, as that through which the highest benefits of our religion are conveyed. And this they might do without much exaggeration on the one hand, or any conception of a real presence on the other.’²

BREVINT.

[Dean of Lincoln, 1681.]

Dean Brevint held very clearly the figurative meaning of the words ‘This is my body;’ and also that the elements, though not having Christ’s body in, with, or under them, may yet be instruments of its effectual reception. Thus:—‘It is not conceivable that Christ, who had yet in His hands that Paschal bread—which was called by the Jews “the bread of affliction which their fathers did eat in Egypt,” because it was the memorial of it—may not be understood after the same manner when, a moment after, He calls it His Body.’³ And again: ‘Represent to your mind Jacob dividing among his children every parcel of his estate, and withal surrendering the titles that belong to each division. Take thou this Joseph; this is the field which my grandfather Abraham bought of Hepbron: and you, Manasseh, come you hither. This is the land which I got from the Amorite. It is most certain, that the surrendering such instruments (although in themselves but papers and parchments) is in very deed nothing less than giving away the very lands.’⁴ And so it may be said even

¹ On Lord’s Supper, p. 59.

³ Christian Sacrament, p. 30, quoted by Goode.

² Ibid. p. 63.

⁴ Ibid. p. 48.

the lands are verily and indeed received by and with them.

BEVERIDGE.

[Bishop of St. Asaph, 1704.]

Beveridge expounds the meaning of ‘a spiritual body’ in Scripture; denies the multipresence of Christ’s body; and holds that the wicked cannot receive it. Thus:—‘It will be a body still; but so rarely tempered, that it will subsist without meat and drink, and be subject neither to heat nor cold, nor hunger, nor thirst, but will be always as fresh and lively, as nimble and active, as subservient and obedient to the soul, as if itself was purely spiritual.’¹ Again, after saying that Christ sitteth in His body in Heaven:—‘We must not think, that His body also is present in any of the assemblies of His saints on earth, much less in all: for then it must be in many places at the same time, which is contrary to the nature of a body.’² Again, he draws the obvious distinction:—‘He that is at God’s right hand in His human nature, in His Divine is always at ours too, ready to aid and assist us on all occasions.’³ Finally, as to the eating:—‘Though godly and spiritual men may feed on the body and blood of Christ out of the Sacrament as well as in it, yet wicked and carnal men miss of the body and blood of Christ in the Sacrament, as well as out of it.’⁴

JOHNSON.

[A Nonjuror in 1688; Proctor for Canterbury, 1710 and 1713.]

Johnson is an unsound ‘Anglican authority,’ for he agrees with Brett respecting the consecrated elements,

¹ Serm. folio, vol. i. p. 419.

² Ibid. vol. ii. p. 309.

³ Ibid. p. 251.

⁴ Exposit. of Thirty-nine Artic.; on Artic. XXIX.

and opposes consequently Article XXIX. Still, though the Extracts from him occupy three dozen pages of the catena, there are few writers who more strongly oppose the essential or substantial presence, in favour of which he is cited. Thus, of the ancients he says :—‘ As they deemed the *Eucharistical* body and blood to be bread and wine, and so could not believe that the Substantial body and blood of Christ were in the Eucharist, so they did often call the sacramental bread and wine types, antitypes, figures, likenesses, images, and symbols of Christ’s natural body and blood.’¹ So again : ‘ The Lutheran doctrine, though it comes nearest to that of transubstantiation—for it supposes the grand absurdity of transubstantiation to be true, which is, that the body of Christ descends from heaven to many thousands of altars at one and the same time ; but it denies the other great absurdity of transubstantiation, the annihilation of the bread and wine—yet in one respect is, I think, altogether worse and less tenable, viz., because it supposes two bodies and bloods in the Sacrament, the typical and the substantial.’² Lastly, of the early Fathers, he says :—‘ I am not sensible, that any single Father ever asserted for the first four hundred years, that Christ’s personal body and blood can be Substantially present to us here on earth.’³

NICHOLLS.

[Died, 1712; Author of *Commentary on the Prayer Book*, and of
‘*Defence of the Church.*’]

Nicholls holds the sense of the words of institution to be chiefly, This is the sign of my body—though they have another sense, This is the communion of my body—He also maintains Article XXIX. without its disingenuous interpolation ; and condemns the concessions of some

¹ Unbloody Sacrifice, c. ii. § 1, vol. i. p. 154.

² Ibid. p. 216.

³ Ibid. p. 220.

Anglican divines to Popery. Thus :—‘ This is my body, &c., must chiefly be understood in a figurative sense to mean, This is the sign of my body, or This does represent it: which metaphorical way of speaking, as it is common to all languages, so it is especially in the scriptural; where the seven kine are said to be seven years; dead men’s bones to be the house of Israel; the golden head to be Nebuchadnezzar; ten horns to be ten kings: and yet no one ever dreamt of a real change, but only a representation by these expressions.’¹ And again: ‘ Wicked unbelievers do not eat the body of Christ.’² Again, he says :—‘ The Articles of our Church . . . do put it out of all doubt, that heaven and earth are not at a greater distance, than our religion is from Popery.’³ And again, of Montague and Thorndike, quoted in the catena for the ‘ Essential Presence’—though Thorndike is against it, and the extract from Montague is not for it—Nicholls says :—‘ In such concessions as they have made to the Church of Rome concerning Christ’s bodily presence in the Sacrament . . . they are condemned by the unanimous suffrage of our own divines.’⁴

BRETT.

[Rector of Bettishanger, 1703; seceded from the Church afterwards.]

Brett having seceded from the Church is hardly entitled to a place in a ‘ catena of Anglican authorities.’ He maintains, however, the impossibility of the essential presence or multipresence; and also holds that the petition in the Prayer of Consecration—‘ that we receiving these Thy creatures of bread and wine . . . may be partakers of His most blessed body and blood ’—is inconsistent even with his own doctrine of a life-giving virtue

¹ Comment on Catech.

³ Defence, p. 164.

² Ibid.

⁴ Ibid. p. 168.

infused into the elements by the Holy Spirit. Thus :—
 ‘The absurdity both of the Roman and Lutheran doctrine is so apparent, that I need not trouble myself to refute it ; for the natural human body of Christ *cannot* be in heaven and in ten thousand places on earth at the same time ; as it must be, according to either of their opinions.’¹

YARDLEY.

[Archdeacon of Cardigan, 1739.]

Yardley speaks inaccurately respecting the Prayer of Consecration, and mis-states its petition : but he speaks clearly against that uniting of Christ’s body with the consecrated elements, or that ‘Essential Presence,’ in support of which he is cited in the catena. Thus, he says :—‘We pass in the second place to petition God the Father, that He would . . make the bread and wine lying before Him the body and blood of His Son—not by the perishing of their substance and substituting of a new ; not by a change of their nature ; not by any *concomitancy*, or annexing of the substance of Christ’s natural flesh and blood to the bread and wine ; but His body and blood in virtue and effect ; His *sacramental* body and blood, endued with a quickening and life-giving power.’²

Excluding the divines of the present century, there now remain in the catena of theologians from the Reformation, for two centuries and a half, only eleven unexamined, respecting whom a passing notice herein may be advisable. I shall, therefore, notice all of them very briefly.

From BEAUMONT the extract given is only from his

¹ On Discovering the Lord’s Body, p. 9, apud Goode.
² Prac. Expos., p. 98, apud Goode.

poem: ‘*Psyche*:’ and the same remark applies to one extract from **GEORGE HERBERT**; while the other, after teaching as the Church Catechism, only makes this poetical addition, viz. :—‘At communion time he (the Priest) is in great confusion, as being not only to receive God, but to *break* and administer Him !’

L'ESTRANGE comments only on the two sentences used in the delivery of the elements, viz. : ‘The body, &c.,’ and ‘The blood, &c.,’ taken from the first Prayer Book of Edward VI., and ‘Take and eat this’ and ‘Drink this in remembrance, &c.,’ from his second book; and approving of uniting the two forms—as in the Elizabethan Liturgy—observes, that in the second book ‘the commemoration being let in, and the body and blood of Christ shut out, that Real Presence, which all sound Protestants seem to allow, might probably be implied to be denied.’ Upon which it may be said, that our Protestant Church, like the Holy Scripture, altogether omits the phrase ‘Real Presence ;’ and that such ‘sound Protestants’ as admit the phrase, interpret it to the same effect with Jeremy Taylor; viz. :—‘We by the real spiritual presence of Christ do understand Christ to be present, as the Spirit of God is present, to the hearts of the faithful, by blessing and grace ; and this is *all* which we mean, beside the typical and figurative presence.’

WHEATLY, the commentator on the Prayer Book, says, that by certain words in the Prayer of Consecration, ‘the elements are now consecrated ; and so *changed into* (or, in the later editions, *become*) the body and blood of our Saviour Christ :’ and so they do *sacramentally*, *i.e.*, as signs representing, and as instruments communicating them to the faithful. But this is not the Essential Presence contended for.

SPARROW, Bishop of Exeter, 1667, another commentator on the Prayer Book, says that, after hearing the words of delivery, ‘the communicant is to answer, Amen ; by this Amen professing his faith of the presence of Christ’s body and blood in that Sacrament :’ upon which it may again be said, that every Anglican communicant, who admits the Church Catechism, believes the true reception of Christ’s body in the rite ; and this some call a *presence* of His body—*i.e.*, by His Godhead, and Spirit, and Grace.

RANDOLPH is only cited as quoting Bishop Burnet’s ‘History of the Reformation ;’ and therefore he no more appears to be a holder of the Essential Presence than Burnet, who has been already noticed herein.¹

FIELD.

[Bishop of Llandaff, 1619.]

If, in the extract from Bishop Field, the word ‘Sacrament’ be taken in its proper meaning for the rite, or its ministration (not for the elements), there is nothing quoted from him favourable to the supposed Essential Presence. Words of his also might be quoted expressly contradicting it ; but the negative observation is sufficient.

ASHWELL only furnishes an extract in favour of receiving the elements ‘with an adorative gesture,’ or kneeling : but this we all do, and it does not affirm the Essential Presence in the elements.

POCKLINGTON appears to be neither an ‘eminent theologian of the Church,’ nor an ‘Anglican authority ;’ for

¹ P. 36.

the catena reports, that for his sermon entitled ‘Sunday no Sabbath’ he was ‘censured by the House of Lords, and deprived Feb. 2, 1641;’ and that ‘his other obnoxious book was called the “Christian Altar;”’ and, both books being licensed by Bray, the Archbishop of York in Parliament ‘moved, that those two divines might be brought to a recantation!'

SHERLOCK is reported in the catena as ‘a divine of eminent piety.’ He does not, however, once affirm the supposed Essential Presence; and although lofty and inaccurate phrases are taken from him respecting the Eucharist, they are found in his ‘Practical Christian,’ which is entitled ‘A Book of *Devotion*;’ and just as high phrases might be quoted from the devotional works of other divines, who yet *dogmatically* deny and denounce the doctrine of a Substantial Presence in the elements. There remains but one more theologian writing between the Reformation and the present century, and cited in the catena, viz. :—

JOSEPH MEDE, who died in 1638 ; and it is quite clear, that Mede did not hold the doctrine of the Essential Presence; for he says, in discussing ‘the question of the agreement or sameness of the Jews’ Sacraments with ours’ (from 1 Cor. x. 3, 4), that the Apostle ‘means not they were the same in signs. It follows then, they should be the same in the spiritual thing signified, which is the soul and spirit of a Sacrament.’¹ Again, Mede argues at great length that in the Eucharist Christ is offered ‘commemoratively *only*’ and ‘not hypostatically’—*i.e.*, not substantially or personally²—and that by the Mass ‘all this offering of prayer is turned into an offering of expiation.’ His view of the Sacrament also is, that it ‘is not a naked

¹ Works, folio, p. 249.

² Ibid. p. 376, &c.

or a single sign, but a sign assuring, *i.e.*, a seal or pledge of the thing signified ; a signifying pledge, or an assuring sign :¹ but this is very different from the doctrine of the Essential Presence.

I have thus noticed *all* the ‘eminent theologians’ from the time of the Reformation, for two centuries and a half, which have been cited either in the ‘Charge,’ or in the last and most authoritative of all the ‘very full catenæ of Anglican authorities ;’ and of such *authorities* in favour of the Essential Presence in the consecrated elements I do not find one : for neither the poem of Herbert which says, that holy men of God ‘serve Him up ;’ nor his poetical prose which says that the country parson is ‘to break’ Him, can be called an authority : nor yet the poem of Beaumont in 318 lines ; in which indeed both transubstantiation and consubstantiation appear to be condemned by the first four of them that present themselves to me casually ; viz. :—

‘Some sift existence, substance, accidents,
Concomitance, through Logic’s busy sieve :
Trans, *Sub*, and *Con* by strange experiments
They boutl so long, that they themselves deceive.’

The writers mentioned herein were placed in the catena as the ‘Divines and Others’ most clearly favourable to the Essential Presence, of all the authors furnished to the English Church in 250 years by above 300,000 educated clergymen, ‘and others.’

¹ Works, folio, pp. 293 and 247.

CHAPTER III.

ON THE FATHERS TO A.D. 451 CITED FOR THE DOCTRINE OF THE REAL OBJECTIVE PRESENCE.

IN the year 1855, with a view to the impending trial of the Archdeacon of Taunton in an ecclesiastical court for his ‘Doctrine of the holy Eucharist,’ or of the Real Presence and its consequences, there were published in Oxford and London two books, both entitled ‘The Doctrine of the Real Presence ;’ but one professing to give it ‘as set forth in the works of Divines and others of the English Church since the Reformation,’ and the other to give it ‘as contained in the Fathers from the death of St. John to the Fourth General Council.’ The first-mentioned book was adopted by the Archdeacon in his defence before the Archbishop of Canterbury, in 1856 ; and the intention of the other may be inferred from what the editor says :¹—‘I have now, as I could in the space of time open to me, before this fundamental doctrine might be disputed before a legal tribunal, gone through every writer who in his extant works speaks of the Holy Eucharist’ during the aforesaid ‘period of three centuries and a half.’

Last week my attention was first called to the connection of the two defences in their title, design, and time of publication ; and having noticed in the two former chapters every Anglican divine from the Reformation, for two centuries and a half, who has been cited in one book, wish to notice in this chapter, so far as space and time

¹ P. 715.

permit, some of the ancient Fathers cited in the other. The Fathers whom I select furnish the last-named volume with more than half the extracts printed in its ‘list of ancient authorities ;’ and the imperfections of the following notice of them may be in part supplied by the well-known challenge of one, who was incomparably better acquainted with the Fathers, and able to establish the negative than any divine now existing, denying, that any ‘one sufficient sentence’ could be found in any one Father of the Primitive Church, during the first 600 years, affirming, that Christ’s body is really or substantially in the Sacrament, or that His body is or may be in a thousand places at one time, or that the priest had authority to offer up Christ to His Father, or that the Sacrament is a sign or token of the body of Christ that lieth hidden underneath it.¹ The grounds for a sentence so deliberate and magnificent may be better understood by an ordinary reader from even the short details and extracts following; which may be also taken as an addition to what has been said before respecting ‘the testimony of the undivided Church,’ and ‘the teaching of the ancient Fathers :’²—

AUGUSTINE.

[Bishop, A.D. 395.]

Augustine is called by Calvin ‘altogether ours :’ and that he is altogether opposed to the Essential Presence has been already proved at great length in this ‘Answer.’³ He occupies forty-six pages in the catena !

CHYSOSTOM.

[Bishop, A.D. 398.]

Chrysostom was perhaps the most figurative writer, whether of theological or classical antiquity : and that

¹ Challenge of Jewel. ² Part II. chap. iv. and v. ³ Pp. 137–142.

his figures sometimes include hyperbole has been confessed by the learned Roman doctor Senensis. Of this many examples have been given before respecting the other Sacrament,¹ viz. :—That ‘ baptism is a cross ;’ and the baptised are to ‘ hold the feet of the Saviour ;’ and that it is ‘ God who holds thy head.’ He speaks too of its ‘ fearful mystic words,’ and its ‘ terrible canons.’ Respecting the Eucharist, he similarly says to communicants :—‘ Think not that you receive the body from a man, but fire from a seraph with a forceps ;’ and that *they* ‘ are made the body of Christ ;’ and ‘ do not stay on earth, but are rather transported into heaven ;’ and that ‘ whoever will approach to that body must stretch to high places.’ He teaches, too, that the words ‘ This is my body,’ are figurative ; and respecting the eating Christ’s flesh, in John vi., and drinking His blood, he says :—‘ What is it to understand them carnally ? even to understand them simply as they were spoken ;’ and that in the sanctified vessels ‘ there is not the true body of Christ, but the mystery (or Sacrament) of the body.’ He holds also, that the godly only partake of Christ’s body ; and that whoever is not a partaker of the mysteries, and stands by, is ‘ impudent or shameless !’ Chrysostom occupies fifty-four pages of the catena.

CYRIL, OF ALEXANDRIA.

[Bishop, A.D. 412.]

Cyril says, that if the Divine nature were a body, ‘ it would be altogether in a place, and in quantity ; and if it had quantity, it could not avoid circumscription :’ and that ‘ things that are made are in place, and circumscription ; which is not so of the Holy Spirit, of whom David sings, Whither shall I go from thy spirit ;’ and that Christ

¹ Pp. 118, 119.

‘dwells in the worthy by the Spirit;’ and that ‘Christ could not stay with the Apostles in the flesh, after He had ascended to the Father;’ and that Christ ‘as to the flesh only would depart, but by the power of His Godhead is always present;’ and that ‘the foundation of our holiness is Christ; to wit, by faith and not otherwise, for in this manner He dwells in us.’ He also teaches, that Christians are ‘partakers of His holy flesh’ by baptism; and that ‘the Son of God Himself floats invisibly upon the waters of the holy font.’ But his language is occasionally very lofty and vehement, particularly in his controversies with Arianism and Nestorianism, and requires an interpretation with a view to his scope, or object and design, any reference to which seems wholly neglected in the ‘list of ancient authorities;’ in which Cyril occupies fifty pages, or with Augustine and Chrysostom considerably more than the third part of the whole catena.

JEROME.

[Called ‘The Greatest Doctor.’]

Jerome was already quoted as saying, ‘I take the body of Jesus to be the Gospel; and albeit these words of Christ, He that eateth not my flesh, &c., may be taken of the Sacrament, yet in a truer sense the word of the Scriptures is the body and blood of Christ:’ and, ‘When we hear the Word of the Lord, the flesh of Christ and His blood is poured out into our ears.’ With respect to the Eucharist, he says:—‘All who are unholy in spirit, and body, do not eat His flesh nor drink His blood’—which virtually is a denial of the Essential Presence—and in conformity with the exhortation in all liturgies to ‘lift up your hearts,’ he says:—‘Let us ascend with the Lord to the great upper chamber strewed (or prepared), and let us receive from Him above the cup of the New Testament:’ and, finally, he affirms

that ‘the sword of God strikes those things which men spontaneously devise, and feign as if from apostolical authority, without the authority and testimonies of the Scriptures.’ And this disposes of the Essential Presence, which, as the highest Roman authorities confess, cannot be proved by Scripture, and for which even Bellarmine is only able to produce one ineffectual text. Jerome occupies thirteen pages of the catena.

AMBROSE.

[Bishop, A.D. 374.]

Ambrose teaches, that in Baptism ‘the water has the grace of Christ,’ and that in the sanctified font ‘there is the presence of the Trinity;’ and that in Baptism ‘we crucify in us the Son of God.’ And, respecting eating the living bread (Christ), he says:—‘He who eateth will live for ever’—a virtual denial of the Essential Presence—and that, ‘Mary who sought Christ on earth could not touch Him; but Stephen touched him, because he sought Him in Heaven.’ He distinguishes also an angel from the Omnipresent Spirit by this, that ‘the seraphim moves from place to place;’ and says that here (on earth) ‘there is neither (properly) a priest, nor a sacrifice, nor an altar, but that (improperly) ‘all the children of the Church are priests;’ and that ‘we offer, indeed, but the remembrance of His salutary death:’ and to Christ he says:—‘We must not seek Thee on the earth:’ and of Him, ‘Christ is touched by faith; by faith He is seen. He is not touched with the body; He is not comprehended by the eye.’ Ambrose fills thirteen pages of the catena.

THEODORET.

[Bishop, A.D. 420.]

Theodoret is a follower generally of Chrysostom, whom he calls ‘a teacher of the whole world.’ He explains

the words of institution figuratively : thus :—‘ Christ honoured the symbols which are seen with the names of His body and blood, not changing their nature, but to nature adding grace ; ’ and, with the Greek Fathers generally, calls the symbols ‘ types ’ or ‘ antitypes ’—which with them are synonymous—He says also of heretics with whom he contends :—‘ They say the flesh of Christ is spiritual, and of a different substance from our flesh. They think by these things to magnify God, whereas they accuse truth of falsehood : ’ and, speaking of the body of Christ after His resurrection, he says :—‘ It is indeed made immortal and full of the Divine nature, but still is a body, which has its proper circumscription.’ He denies also, that Divine Omnipotence can do things involving contradiction : saying, ‘ It is impossible that eternity be in time, or what is uncreated be created, or the finite be infinite ; ’ and in expounding Hebrews vii. 24 observes, that ‘ as Melchisedec had not successors, so He (Christ) transmits not His priesthood to others.’ Theodoret with the two last Fathers furnishes the catena with thirty-seven pages.

ORIGEN.

[*Presbyter, A.D. 229.*]

Origen, called by Jerome ‘ after the Apostles the Master of the Churches,’ tells us in what respects Christ is present and absent :—‘ Christ according to the nature of His Godhead is not absent from us ; but He is absent according to the dispensation of the body which He assumed ; ’ and again :—‘ If the virtue of Jesus be present with those who are gathered together in His name, He is not absent from His own, but is always near them ; ’ and that ‘ their Priest, Christ, is not to be sought in earth, but in heaven : ’ and with ‘ respect to the sacramental ’ or ‘ sanctified food,’ that, ‘ according to what it has material (or bodily) it goeth into

the draught ;' and again :—‘The Word was made flesh, which food he who eateth will live for ever ; which no wicked man can eat :’ and with respect to the text ‘ Except ye eat my flesh,’ he says :—‘ If you interpret what is said according to the letter, this letter kills ;’ and again : ‘ We drink the blood of Christ not only in the rite of the Sacraments, but when we receive the words of His doctrine in which life consists ;’ and that ‘ the blood of the Testament is poured into our hearts.’ Origen furnishes eight pages to the catena.

TERTULLIAN.

[Ordained, A.D. 192.]

Tertullian gives us a good rule for interpreting the Scriptures :—‘ It is fit, that the fewer (texts) be understood according to the more numerous !’ and of the single text produced for the Essential Presence he says, that the bread ‘ Christ made His body, by saying “This is my body,” that is, a *figure* of my body.’ He also says :—‘ It is not lawful to doubt the senses, lest it be doubted respecting the faith in Christ ;’ but in the Apostles, ‘ Faithful was both their sight and hearing in the mountain, and faithful their taste at the marriage, and faithful the touch of Thomas :’ and again : ‘ If Christ were only a man, how is He present wheresoever He is invoked ?’ and respecting Christ’s Body he says :—‘ The heavenly bread is to be devoured by the hearing, ruminated by the understanding, digested by faith.’

CYPRIAN.

[Bishop and Martyr, A.D. 258.]

Cyprian, the catena tells us, was ‘ favoured with Divine revelations throughout his whole episcopate.’ But even

if uninspired, his observation is certainly true, that ‘that was wine, which Christ called His blood’—and if so, as Bellarmine confesses, the words of institution must be figurative—He extends also the example into a rule, which at once is a sufficient answer to more than half the catena :—‘That things signifying and things signified may be called by the same names :’ and this rule he applies to the successive facts, that in the last Supper Christ ‘gave with His own hands bread and wine, but on the cross He gave His body to the hands of the soldiers to be wounded.’ He tells us similarly that ‘Christ offered the same thing as Melchisedec, bread and wine, to wit, His own body and blood.’ Yet while he gives us thus the clue to his meaning, Cyprian, who had been a professor of rhetoric, elsewhere uses the boldest figures ; thus :—‘We cling to the Cross ; we suck the blood ; we fix our tongue within the very wounds of our Redeemer !’

ATHANASIUS.

[Defender of the Faith, A.D. 325. Archbishop, A.D. 326.]

Athanasius, contending against the Manicheans, who held that the body of Christ was but phantastical, like the unreal Eucharistic Body of Romanists and Sacerdotalists, says respecting Christ after His resurrection :—‘He did eat meat, and permit His body to be handled ; bringing in as witnesses of the truth not only their eyes, but also their fingers.’ He teaches, too, that ‘the Spirit fills all things, but angels are in place ;’ and with respect to the notion of the Jews, that He would give His flesh to their mouth to eat, he says :—‘For how many men would His body have sufficed for meat, that He may be the food of the whole world ? Therefore He mentioned His ascension into Heaven to draw away from the bodily

meaning.' Athanasius and Tertullian together fill eleven pages of the catena.

IRENÆUS.

[Bishop, A.D. 177.]

Irenæus complains of such heretics as Valentinus, Cerdo, Marcion, as 'overpassing the order and text of the Scriptures'—and so insists upon the true rule of Faith—and says to Christians, 'Eat ye of every Scripture of the Lord.' He expounds the words of instituting the Eucharist as figurative, saying that Christ 'taking bread confessed it to be His body;' and holds, that only the faithful receive His blood, saying: 'The flesh nourished by the blood of Christ is a member of Him.' Lastly, he observes, 'that we (Christians) also offer victims at the altar frequently. Therefore the altar is in Heaven.'

GREGORY NAZIANZEN.

[Bishop, A.D. 380; called 'the Theologian.]

Gregory calls the elements 'the antitype of the precious body and blood of the Lord,' and says:—'They will drive me from these altars; but I have another of which these are figures . . . This is the whole work of the mind, and at this by contemplation I will stand, and on this I will immolate a grateful sacrifice, oblations, and holocausts, better, as much as truth is better than shadow.' He says that Christ is 'in body circumscribed, in Spirit uncircumscribed;' and of bodies generally observes, 'The place of one body is not capable of two (bodies) or more;' and of certain heretics, that 'being driven from these reasonings, they fly to the omnipotence of God.' While he maintains that there is 'the absolutely impossible . . . as that God

should be wicked, or not exist . . . for this would rather be from the weakness of God, than from His power.'

BASIL, 'the Great.'

[Bishop, A.D. 370.]

In the Liturgy of Basil is a prayer saying, 'As thou hast received the gifts of Abel, so receive these things from our hands of Thy benignity'—words inconsistent with the doctrine of the Essential Presence or of the priests offering Christ to the Father as before-mentioned¹—And neither the Liturgy of Basil, nor of James, Chrysostom, or any other Father, ever intimated—as the Roman Missal says (and the modern sacerdotal theory)—that the words 'This is my body' are 'the words of consecration.' On the contrary, all intimate, as does the Anglican Church, that consecration was effected by prayer: and all ancient theologians confessed, that Christ consecrated the bread when 'He blessed it.' The words, too, 'This is my body,' were said evidently not to the bread, but to the Apostles: and even Pope Innocent III., who first made transubstantiation a dogma of the Roman Church, held, that the consecration was effected by prayer. The Liturgy of Basil also evidently takes a different view from the modern of the Eucharistic service, for at the beginning, after saying, 'Holy things for the holy'—to which the people answer with a doxology—the Rubric says, then 'the singers sing the Communion, and all communicate'—Very unlike the modern theory of offering Christ to the Father; or the practice of gazing at the Eucharist without communicating—With respect again to the means of eating Christ, whether by the mouth or in the heart, Basil says:—'There is a spiritual mouth of the inner man, by

¹ Answer, p. 173.

which he is nourished who receives the Word of Life, which is the bread that came down from Heaven : ' and again :—' We have often observed, that the powers of the mind have their names from some similitude of the members of the body.'

The thirteen authors noticed herein occupy 220 pages, and the extracts taken from them exceed considerably in printed matter one half of all the extracts given in what is called a 'List of Ancient Authorities from the Apostles' time to A.D. 451. . . on the Real Objective Presence.' That some also of the 'authorities' cited are anonymous, or doubtful, or irrelevant, may appear from the four last of them. Thus :—One is the 'African Author of the work on the Promises and Predictions of God,' which work, it is said, 'has been ascribed to S. Prosper, and even to S. Leo'—neither of whom were Africans—Another is 'Zacchæus, *i.e.*, probably Evagrius : ' and then we are told, that the writer of one work has been identified with the writer of another, 'on the ground of the similarity of form and style !' and that 'the absence of any mention of the later heresies has been alleged as a proof, that the author lived early in the fifth century.' Another is 'The Author of the work entitled "Prædestinatus," a Pelagian,' of whom we are told that 'the writer seems to have lived just before the heresy of Eutyches : ' and the fourth is at once heretical and irrelevant ; for of Basil of Seleucia, who is cited, we are told, that he was induced to 'anathematise those who believed the two natures in Christ : ' and the extract says no more than the Church Catechism, viz. that the Virgin (who is wrongly called, 'the Mother of God') 'contained in her womb the heavenly bread, which is given for food and strengthening to the faithful.'

Respecting the character of both catenæ and their fallacies, I must refer to the next two chapters.

CHAPTER IV.

ON THE FALLACIES IN THE CATENÆ OF AUTHORITIES
ARISING FROM EQUIVOCAL TERMS.

RESPECTING the question of the Essential Presence in the consecrated elements, the chief amongst many sources of fallacy is the misinterpretation of terms: in understanding which, and its results, the reader may be assisted by the 'Provincial Letters' of Pascal, from which the seven or eight examples following are taken:—

Pascal himself takes them from the most able and learned Jesuit doctors—who by the rules of the society could publish nothing without the approbation of the superiors—and especially from Escobar, who not only published his own 'Moral Theology,' in six volumes, but compiled a system from the writings, as he figuratively describes them, of 'the four living Ones' (or four Beasts, Rev. iv. 6)—Suarez, Vasquez, Molina, and Valentia—and of 'twenty-four Jesuits, who represent the twenty-four Elders ;' and whose united testimony would certainly be called, by all who accepted Jesuit teaching, a safe guide of conscience: for, according to their great casuist Sanchez, even 'the authority of a single good and learned doctor is sufficient to render an opinion probable ;' and, according to Angelus, Sylvius, Navarre, Emanuel Sa, and others, it is 'satisfactory, in deciding a doubtful point of morality.'

Pascal's examples indeed are *enormous*, but their very extravagance will make the necessity of caution with

respect to misinterpretations the more clear, and for that purpose only I give them. The interpretations of the catenæ, with which we have to do, are not of the same moral character; but in the way of mere reasonings or fallacies they are of the same class, and therefore the more monstrous our moral illustrations are, the better, in a logical point of view. I shall take then the Jesuitical evasions, by the way of misinterpretation, of the laws against simony, usury, idleness, illiberality, gluttony, drunkenness, non-observance of fasts, and assassination; for perverting all of which no more is required than a new definition.

Thus, respecting simony:—‘If a person give money as the price of a benefice, it is manifest simony: but if it be given only as the motive to induce the patron to confer it, it is not simony.’¹ And again: ‘It is no simony to procure a benefice by promising money which you really never intended to pay; because that is only a mock-simony.’²

So respecting usury:—‘It would be usurious to take (inordinate) profit from those to whom money is lent, if it were exacted as a just debt; but if as a debt of gratitude, it is not usury.’³ Again: ‘Idleness is a grief, that spiritual things should be spiritual; as, that the Sacraments are the source of grace’⁴—and so no man is idle.—Again, with respect to almsgiving, the precept, ‘that your abundance may be a supply for their want,’ admits the interpretation of Vasquez: ‘What is accumulated for the purpose of aggrandising the condition of ourselves, or our relatives, is not called superfluity (or abundance).’ So the commandments against surfeiting and drunkenness admit the interpretations of Escobar and Sanchez, the former of whom, answering the question, ‘Is it a sin to eat and drink to satiety for pleasure only? I answer nega-

¹ Valentia.

² Escobar.

³ Ibid.

⁴ Ibid.

tively with Sanchez.' And an implied interpretation may dispense, according to Escobar's digest, with the duty of fasting; thus :—' Is he who cannot sleep without a supper obliged to fast? By no means.' And also as to breakfast: —' No one is under any obligation to disarrange the order of his meals;' and ' May a person without breaking his fast drink wine at any hour he pleases, and in considerable quantities? He may.' And similarly, even the canon law against assassins admits the exception taken from the 24 Elders, that 'they who have not committed murder for hire or reward (but only to oblige their friends) are not called assassins.' Such examples illustrate the results of new definitions, and the moral character of the rule of Sanchez:—that 'It is lawful to use ambiguous terms in order to convey a different sense, from that which you understand yourself.'

Names of simple ideas, such as of light, motion, sweetness, are not capable of definition: and therefore the usual misinterpretation in their case is the substitution for them of words of different meaning; as, when men 'put darkness for light, and light for darkness, bitter for sweet and sweet for bitter':¹ and by such substitutions they may confound men's clearest ideas, and defeat the very end of language. To teach the true meaning of names so undefinable, yet so simple, as light, heat, motion, sweetness, substance, accidents, presence, our only ways are to use synonymous words of known meaning; or to name the subjects wherein the simple ideas may be perceived; or to present those subjects to the senses. Thus, to explain to a man learning English the words light or heat, you may point to the sun or the fire; and to distinguish substance and accident, you may observe that the light and heat do not exist of themselves, or are accidents,

¹ Is. v. 20.

v 2

and that they require a thing subsisting of itself to support them, which is substance : and similarly the presence of a body is strictly only in the space it occupies, but less exactly it is present to them who perceive it—thus, ‘Haman was afraid of the presence of the king ;’ and the Apostles ‘departed from the presence of the council’—And in such ways respecting simple ideas, and by definitions respecting complex, we may speak so as to communicate knowledge, and avoid disputes that are merely verbal.

Now, to apply this : the question is, whether there is an Essential Presence—*i.e.*, a presence of the essence or substance—of Christ’s body in the consecrated elements : and the affirmative of that question is thus intelligibly stated near the conclusion of the ‘list of ancient authorities’ :—‘What is consecrated *upon the altars* for us to receive, what under the outward elements *is there present* for us to receive, is the body and blood of Christ.’¹ In ‘the Charge’ it is stated thus :—We ‘consecrate this oblation of bread and wine. . . We bless the elements. . . Through such blessing the oblation becomes a sacrament; and as such has not only an outward but an inward part.’² and ‘the inward part is that, which our blessed Lord took from the blessed Virgin ;’ and ‘is Christ’s precious body and blood,’³ which are ‘present *without us*, and not only in the soul.’⁴ It is again stated by the Archdeacon of Taunton thus :—‘That the outward part or sign, and the inward part or thing signified, being *brought together* in and by the act of consecration, make the sacrament ; of which ‘the inward part or thing signified is the body and blood of Christ.’ And in 1867 the same Archdeacon conveyed to the Archbishop of Canterbury a paper subscribed by himself, Dr. Pusey, and altogether twenty-one clergy-

¹ P. 719.

² P. 49.

³ P. 50.

⁴ P. 75.

men, upholding the same doctrine: and it is professedly to confirm that doctrine, that the two catenæ have been compiled. Let us now, therefore, see how they prove the said conclusion. One catena professes to give extracts from Anglican divines, and others, who 'held the *Real and Essential Presence* of the body and blood of Christ in the *holy Eucharist* ;' and the other gives 'a list of ancient authorities on the *Real Objective Presence in the holy Eucharist* ;' i.e., both of them at the very outset substitute for the question a proposition containing what may be called a *cumulative equivocation*: for the words 'holy Eucharist' are equivocal, and 'real presence' are equivocal, and 'objective presence' are equivocal, and even 'essential presence' are made by them to be equivocal: and all this when the most vital defect in all reasoning is to take any term in different senses in the premisses and conclusion. Let us now see, whether this is done with respect to all, or any, of the four terms last mentioned:—

1. The Eucharist, or 'the thanksgiving,' means properly one of the two Christian Sacraments; and neither of the two means the elements only, without their proper use. Thus even the outward part in baptism is not water only, but water wherein the person is baptized, or washed, in the form ordained by Christ: so that the water is not even the whole outward part of the sacrament; and of the other part—the inward and spiritual grace—the element contains nothing. And so too of the Lord's Supper the outward part is not bread and wine only, but bread and wine received as the Lord commanded: and the inward part, or spiritual grace, is not any imaginary and impossible thing 'without us' present on the altar, or in the elements, but it is the reception by the faithful in their souls of the body and blood of Christ, which strengthens and refreshes them. Here then is the first illogical substitution for the words 'consecrated elements' in the

question of the ambiguous words ‘holy Eucharist’ at the very beginning of each of the catenæ!

2. The two also have the common title of the ‘Doctrine of the Real Presence,’ a phrase which, in the writings of Anglican divines, admits of no less than four different meanings. For there is, first, the modern meaning—intended by the two catenæ—of the Essential or Substantial Presence; and, next, the meaning of Bishop Taylor; viz., that Christ is ‘present, as the Spirit of God is present, in the hearts of the faithful by blessing and grace; and this is *all* which we mean beside the typical and figurative presence’—*i.e.*, as we speak of the presence of the sun in a picture—and there is the meaning of Thorndike, of the presence of the Holy Spirit in the elements; and, lastly, the meaning of Brett and Johnson, of the presence of a quickening and life-giving virtue in the elements. The phrase is not found in any one sentence of Scripture, or of the Prayer Book; or in any one Father of the Primitive Church, or in any general council during the first 600 years. Jewel says:—‘M. Harding is not able to show that, in this case of being really in the Sacrament, any one of all the old fathers ever used,’ what he calls, ‘the new-fangled words’: ¹ and when Harding observed, that the fathers ‘say, that Christ’s body is present in this Sacrament really, substantially, &c.,’ Jewel’s note is ‘the 130th untruth; for not one of the ancient fathers ever used any of these terms.’ ² And Harding’s best reply is, ‘they say we *receive* his body and blood *ἀληθῶς*, *i.e.*, verily and indeed; which is no otherwise nor less than this term “really” importeth:’ and this latter reply of Harding is expressly or implicitly maintained by the compiler of the ‘list of ancient authorities,’ and is acted on all through his catena. But such true *receiving* has been held by all Anglican

¹ Jewel, P.S. p. 449.

² Ibid. p. 455.

divines since the Reformation, and is taught in the Church Catechism : and was held by Cranmer and Jewel, who had the chief hand in our reformed formularies ; though they wrote elaborate treatises, and maintained successful controversies, expressly against ‘the Real Presence.’ Still, apparently for its fourfold ambiguity, it is selected to express the doctrine of both catenæ !

3. ‘The Objective Presence’ is similarly substituted in the latter catena for the Essential Presence of Christ’s body and blood in the elements ; and the Charge says similarly, that they are ‘present without us, and not only in the soul ;’ or ‘are present objectivè and not subjectivè only.’ And the Archdeacon of Taunton states it to be part of ‘the doctrine of the Real Presence, as declared and taught by the Church of England,’ that ‘the body and blood of Christ are present to all objectively.’ Now, according to Bishop Morton, a prelate in the catena—but really as much opposed to the Essential Presence as Bishop Joseph Hall—the Objective Presence in the Eucharist means the presence of Christ’s crucified body to the soul ‘as an *object* of remembrance.’ We offer, he says, ‘the same body as the same death ; but it cannot be the same death but objectively only, therefore not the same body but only objectively’¹—*i.e.*, as the object with which our souls are employed, and have communion.’ And again :—‘Your Romish Church professeth the body and blood to be the proper *subject* ; we nay, but the proper object of our celebration.’² Here then is a third ambiguity, deliberately introduced into a very simple question !

4. The Essential Presence—or presence of the essence or substance—is a phrase about the meaning of which no theologian of any Church should have a doubt : for in the first General Council of Nice it was set forth as the

¹ On the Sacrament, p. 473.

² Ibid. p. 440.

great point of faith to believe the Son co-essential with, or of the essence of, the Father; or, as the Western Churches say, consubstantial, or of one substance, with the Father. And so the Council of Trent declares the Nicene portion of the Roman faith, and so does the Creed of Pius IV., and both of them identify the substance or essence of the body with the body:¹ so that the Essential Presence means simply the presence of the essence, or substance of the body, or the presence of the body itself, *i.e.* the bodily or corporal presence thereof. Still, at first merely to defend transubstantiation, and now to maintain consubstantiation, it has been found necessary to make even the Essential or Substantial Presence ambiguous, by uniting it with, or substituting for it, an ambiguous word. Thus one catena professes to give extracts from divines who held ‘the *Real and Essential* Presence,’ and the other from ancient authorities ‘on the *Real Objective* Presence.’

The ambiguous expressions before mentioned are still further multiplied by the introduction of such phrases as ‘Sacramental Presence;’ or such adverbs, as that the Fathers mean that the elements consecrated are the body and blood ‘spiritually, sacramentally, divinely, mystically, ineffably’²—for, says Jeremy Taylor, ‘so long as it is a distinction, it is no matter: it will amuse and make a way to escape, if it will do nothing else.’ But we have already seen the insufficiency of such qualifications in this question,³ and therefore need not now repeat it.

Thus the fallacy of irrelevant conclusion is repeatedly either expressly or implicitly introduced, in the whole course of two catenæ, by the introduction of ambiguous terms: or, in the words of Whately’s logic, ‘Various kinds of propositions are, according to the occasion, substituted for the one of which proof is required . . . sometimes a

¹ See Note, p. 238. ² Sermon of Dr. Pusey. ³ Part II. Chap. III.

proposition with different terms: and various are the contrivances employed to effect and to conceal this substitution; and to make the conclusion, which the Sophist has drawn, answer practically the same purpose as that he ought to have established.' And certainly the 'list of ancient authorities' is not destitute of at least the contrivance of very confident assertion: for it states of all the Fathers whom it notices, that 'all agree in one consistent exposition of our Lord's words, This is my body';¹ which exposition, according to the incomparable Jewel, all the early Fathers unanimously disagreed from; and not one of them wrote even 'any one sufficient sentence' affirming it, during the first 600 years!

This must suffice for an illustration of the fallacies in the catenæ arising from equivocal terms; of which the number, and for which the opportunities, may be imagined in extracts translated from above eighty volumes folio! The fallacies referrible to other sources shall be considered hereafter: but this chapter, and the next, should fairly be read in conjunction with Chapters V. to VII. and X., XII., Part II. of this 'Answer.'

¹ P. 718.

CHAPTER V.

ON THE FALLACIES OF THE CATENÆ AND THEIR COMPILERS
ARISING FROM OTHER SOURCES.

HAVING considered in the former chapter the first and chief source of fallacy in the catenæ—viz., equivocal terms—I may in this consider as many other sources as with the former will make a dozen: viz.—lengthy discussion, mistranslation, omission, addition, garbled extracts, objectionable authorities, unestablished causes, unfounded assertions, figurative language, suppressed conclusion, and indirect assumption: and reckoning equivocal terms to be the first source, or No. 1, we may consider the eleven just mentioned in their order, as follows:—

2. *Lengthy discussion.*—Archbishop Whately justly says, ‘A very long discussion is one of the most effectual veils of fallacy:’ and that ‘a fallacy, which when stated barely in a few sentences would not deceive a child, may deceive half the world if detailed in a quarto volume:’ and also that a single false assumption therein ‘will enable us to draw what conclusion we please; and the greater the number of true assumptions the more likely it is, that the false one will pass unnoticed.’¹ He adds, that it is often ‘observed, that there is a great deal of truth in what such a one has said, *i.e.*, perhaps it is all true except one essential point.’ Such remarks may

¹ Logic, Book III. on Fallacies.

easily apply to the ‘Anglican’ catena of 320 pages, and the ‘ancient’ one of 407. In both cases ordinary readers will scarcely ever turn to the original passages : and will also take for granted, that the extracts are quoted fairly ; and that so many learned citations must surely lead to the required conclusion ; which yet in one catena is altogether kept out of sight, and not once stated except so far as intimated in the ambiguous heading—which calls it ‘the Real and Essential Presence . . . in the Eucharist’—and in the other is also in the first 400 pages chiefly intimated in the still more ambiguous heading, ‘On the Real Objective Presence’—or some phrase equally equivocal—and then at last the real question, respecting ‘what is consecrated *upon the altars*,’ and ‘what under the outward elements *is there present*,’ is triumphantly slipped in, as the ‘one uniform, simple, consentient truth,’ in which all the cited fathers ‘agree :’ when not one of them, according to Bishop Jewel—an authority immeasurably superior—ever taught or held it !

3. *Mistranslation*—particularly when it vitally affects the question—is an obvious source of fallacy. Now, in the ‘list of ancient authorities,’ three pages are given to a note ‘on the terms *in*, *under*, *with* the bread and wine, as used by the fathers :’ and it is observed therein, that ‘the word *in*, like the word of our Book of Homilies, “*under* the form of bread and wine,” only expresses a Real Presence under the outward veil.’¹ And accordingly it is given as an important translation from Chrysostom :—‘Since then the Lord says, “This is my body,” let us . . . see it with spiritual eyes ; for *It* gives us nothing to be perceived by sense, but *in* things of sense all spiritual.’² *in* being duly italicised, and *It* beginning with a capital letter—upon which extract it has been already

¹ Doctr. of R. Pres. p. 132.

² Ibid. p. 277.

observed, that ‘*It*’ is a misprint for ‘*Christ*,’ and ‘the words translated *in* things of sense are *αἰσθητοῖς πράγμασι*’ without any preposition—so that the word *in*, on which so much is built is not Chrysostom’s, but simply an *arbitrary* addition of the translator!¹—Again: where, as before observed,² Cyril of Jerusalem says, *ἐν τύπῳ ἀρτου*—which Bellarmine mistranslates *sub specie panis*, ‘under the form of bread’—this in the catena is translated twice with *italics*, ‘*in* the type of bread’ and ‘*in* the figure of bread,’³ and placed also in a prominent position in the note aforesaid, ‘on the terms *in, under, with, &c.*,’ as if it had the force substantially of *within*, or inside of, the elements. But this is not implied by the Greek preposition *ἐν*, which in our New Testament is variously translated, ‘with, by, to, among, of, toward, throughout, when, in among, for, through.’⁴ Nor can any good reason be given, why it should not here be translated ‘*in*,’ as in Phil. ii. 24—in an entirely different sense—or ‘*by*,’ as in Luke iv. 1 (see Matt. iv. 1, and Mark i. 12), Acts xx. 19, Luke ii. 27, 1 Cor. iv. 6; and this disposes of the extract. A third mistranslation was noticed in this ‘*Answer*,’⁵ showing that the word in Ambrose *significatur* (is signified) was by a late learned archdeacon twice mistranslated ‘*is implied*;’ as well as misquoted also by Bellarmine as ‘*est*.’ And a fourth example was given herein⁶ respecting a translation from the Latin letter of Overal to Grotius, saying, that certain men oppose the custom of our Church to receive the Eucharist kneeling, ‘*aut eum saltem colere et custodire recusant*’—or at least refuse to observe and keep it—which was

¹ Goode on Euch. p. 543.

² P. 123.

³ Doctr. of R. Pres. pp. 132, 388.

⁴ Mark v. 2; Luke iv. 1; ibid. i. 17; Matt. ix. 35; Rom. xi. 2; 1 John iv. 9; Luke vii. 17; ibid. ix. 36; Rom. xi. 17; Matt. vi. 7; Rom. i. 24.

⁵ P. 124.

⁶ P. 251.

translated in the defence of the Archdeacon of Taunton, ‘or at least object to *His worship and reservation!*’ Such examples may show that absolute faith cannot be placed in all the translations, filling above 400 octavo pages from Greek or Latin sentences carefully selected, out of above eighty volumes folio !

4. *Omission.*—The omission of the context may pervert even the Scriptures : and therefore it was at first satisfactory to find the larger catena professing to give every passage ‘with so much of the context, as was necessary for the clear exhibition of its meaning.’ Let us, however, see whether this has been always done by the compilers of the catenæ. We have lately seen that the catena of Anglican authorities, in quoting Hooker as one who held the Essential Presence in the consecrated elements, suddenly stops in its extract at the decisive sentence saying, that the Real Presence is to be sought ‘in the worthy receiver;’ or, as is said in the same page, ‘only in the very heart and soul of him which receiveth them (the elements).’¹ Similarly, in quoting Bramhall as holding, that priests have power to consecrate the Sacrament of the body and blood, ‘that is, to make them present,’ the catena suddenly stops, without continuing the remaining part of that very sentence, ‘*after such manner* as they were present at the first institution’—when the Apostles, seeing our Lord present, could not think that they also actually ate Him with their mouth substantially.²—So again Tillotson is quoted as saying, that the fathers ‘speak of a great supernatural change made by the divine benediction, which we also readily acknowledge’—as we all do, for thereby they become, in the language of the catechism of Trent, ‘the matter’ of the Sacrament—but the catena does not add the *next* sentence:—‘But

¹ P. 248.

² P. 260.

they likewise say, that the names of the things signified are given to the signs . . . that the body of Christ in the Sacrament is not His natural body, but the sign and figure of it . . . and that it is impious to understand the eating of the flesh of the Son of man, and drinking His blood, literally.¹ So again it has been observed, that an extract has been quoted from Bishop Beveridge,² with words omitted in the catena—and supplied by dots—which words omitted explain fully the observation of Beveridge to mean simply the doctrine of the Church Catechism; and not at all to mean, or intimate, the doctrine of the Compiler. And for a fifth example, a quotation is given from Warburton's 'Discourse on the Lord's Supper; Works, vol. x.,' with the marginal note, 'The words of institution "*Hoc est Corpus meum*," not to be understood figuratively;' when in the very same discourse and volume, Warburton says:—'It appears that the words of the institution *are* figurative!'³ So concerning the ancient fathers, we have already seen how a passage respecting the absence of any effect of our Lord's words upon the elements substantially, was perverted by omitting the words '*ut sint, quae erant*' in the Roman and Paris edition of 1603:⁴ and how Augustine was made to maintain the eating of Christ's body by the wicked, simply by running two sentences into one, or substituting a comma for a full stop. And again, when Augustine—who confessed his ignorance of Hebrew—tried to expound typically the mistranslated text in his Bible, 'David was carried in his own hands,' by saying that the antitype of David, 'Christ, was carried' so, but adding in the next page '*quodam modo*'—*i.e.*, 'after a certain manner,' or in the way of a sacramental sign—Augustine was quoted twice recently, with-

¹ P. 261.⁴ P. 120.² Goode on Euch. p. 857.³ *Ante*, pp. 264 65.

out any reference to the *quodam modo*, or to his own explanation, following.¹ The compiler of the ‘list of ancient authorities’ has similarly prefixed to his catena part of the canon of 1571, that preachers shall never teach anything but what is agreeable to the doctrine of Scripture, ‘*and collected out of that very doctrine by the Catholic Fathers and ancient Bishops*’—the italics are the compiler’s²—And elsewhere he speaks of ‘the Fathers, whose teaching we are required to follow,’ and affirms, that ‘the Church of England . . . receives what they taught’³—thus suggesting to preachers a new rule of doctrine, and the necessity of personally examining ‘the Catholic fathers and ancient bishops’—but he forgets to add the next sentence of the canon, enacting that, because the XXXIX Articles agree in all points with the said doctrine, preachers ‘shall not only in their preaching, but also by subscription, confirm the authority and truth of those articles !’

5. *Addition.*—Of the effect of arbitrary additions, Pascal again furnishes us with some *enormous* examples from the writings of learned Jesuits. For example, even in the case of oaths, says one, ‘A person may swear that he has not done such a thing, though in fact he has, by saying to himself it was not done on a certain specified day, or before he was born;’ and this, it is said, ‘is always very just, when it is necessary to your health, honour, or property :’⁴ or, according to Filiutius, one of ‘the twenty-four elders,’ ‘after affirming aloud “I swear,” you may repeat in a whisper “I say,” and then resuming the former tone—“I did not do it.”’ And so respecting a promise, according to Escobar, ‘when a man merely says “I will do it,” it is to be understood, if he do not change

¹ See p. 124.

³ *Eirenikon*, pp. 26, 27.

² Doctr. of R. Pres. p. 317.

⁴ Sanchez.

his mind.' It is also by an implied addition to the ninth Commandment, that it is said by Caramuel, 'It is a probable opinion, that it is no mortal sin to bring a *false* accusation for the sake of preserving one's honour: for it is maintained by upwards of twenty grave doctors—Gaspar Hurtado, Dicastillus, &c.—hence, if this doctrine be not probable, there is scarcely anyone that is so in the whole system of divinity.' And this was the origin, as Pascal says, of 'the horrible calumnies of the Jesuits against pious ecclesiastics and holy monks':¹ and the Jesuit origin has been publicly asserted, with proof annexed, of 'the horrible calumnies' now uttered in England against Cranmer, Ridley, Latimer, and the other fathers of the Reformation.

The late Dean of Ripon says:—'The great leader of the Tractarians, Mr. Newman, set out on the avowed maxim . . . that "to speak falsely" to gain a good end is a sound principle of action; and the legitimate result of such a state of mind was seen in Tract No. 90.'² Yet the compiler of the 'list of ancient authorities' says:—'Our dear friend's tract has done good and lasting service:' adding in a note, 'I vindicated it . . . as the natural grammatical interpretation of the Articles: Mr. Heathcote, as their only admissible interpretation!'³ The same dean observes, that the seventy-one pages spent by the same compiler in proving, that Article XXIX. does not oppose the doctrine that the wicked eat the real flesh and blood of Christ, 'may all be answered by the words of the Article:' and that the mode adopted for explaining away its title—that the wicked 'eat not the body of Christ'—is, that it means 'they do not eat it *in such a way*, &c.:' and that the words 'in no wise are they partakers of Christ,' are said to mean they do not '*profitably*' receive Him⁴—this latter being the evasion of Gardiner, which Cranmer

¹ Letter XVI.

³ Eirenikon, pp. 30, 31.

² Suppl. to Euch. p. 47.

⁴ Suppl. p. 29.

answered, and with which Bishop Geste was dissatisfied—And similarly in Article XXVIII, where it is said ‘the mean whereby the body of Christ is received is faith,’ which proves, that they who have not faith do not receive it, the interpretation of the compiler is, ‘Faith is the mean by which a man *healthily* receives, &c.’¹—and when the catechism says:—‘the body and blood . . . are verily and indeed taken and received by the *faithful*;’ after many cloudy pages, the same compiler interprets, that *all* communicants receive the inward part (the body and blood), while, ‘we, if faithful, receive the grace!’ Sacerdotalists similarly contend, that the rubric saying that ‘the natural body and blood of Christ are in Heaven and not here,’ means not here ‘corporally’—but they are here essentially or substantially—and also the rubric, that it is ‘against the truth of Christ’s natural body to be at one time in more places than one,’ admits the addition ‘naturally’—while they only assert its multipresence supernaturally—and the words that no adoration ought to be done ‘unto any corporal presence of Christ’s natural flesh and blood,’ admits an addition in favour of adoration to the Heavenly and Spiritual Presence, and ‘not the less Real and Essential because Heavenly and Spiritual’: ² and in this way, evidently, any possible rubric, article, catechism, declaration, or subscription may be evaded.

6. *Garbled Extracts*.—In giving extracts from an eminent author, even of peculiar opinions, care should clearly be taken, that the extracts appear consistent with his known opinions, or should not seem to make him inexplicably contradict himself: and, therefore, if passages in an author be ambiguous, obscure sentences should be explained by clear, and figurative by literal, and oratorical by dogmatical, and perhaps devotional by controversial:

¹ Supplm., p. 28.

² Letter of Mr. Mackonochie in ‘Guardian’ of Jan. 9, 1867.

for a wise man should not be needlessly supposed to speak inconsistently; and, as Jerome says:—‘they who report words in another sense than they were spoken are false witnesses.’¹ And yet we have seen in the first catena above forty authors cited in behalf of a doctrine, which everyone of them plainly contradicts: and amongst them Bishops Hall and Morton, who would be now said to be violent in their contradictions; and the Rev. J. Johnson, who thinks the doctrine, in favour of which he is cited, in one respect ‘worse and less tenable’ than transubstantiation—which latter he mentions as having one ‘grand absurdity,’ and a second ‘great absurdity’—and yet J. Johnson occupies thirty-six pages, or above the ninth part, of the catena! So, too, in the ‘list of ancient authorities’ above fifty fathers are cited in favour of a doctrine for which, if Bishop Jewel be a credible witness, not one of them wrote even ‘one sufficient sentence.’² A chapter in this volume has been given to prove, that one of them, Augustine, frequently and variously contradicts the doctrine:³ and yet he furnishes the list with forty-six pages. And the contradictory doctrines of many others are stated in this ‘Answer’ and Appendix;⁴ still all are in the ‘list of ancient authorities.’ And ‘authorities’ in the view of the compiler seem to imply a great deal: for when Article XX. says that the Church ‘hath authority in controversies of faith,’ this, according to the compiler, ‘implies a necessary preservation of the Church as a whole from error’—*i.e.*, infallibility—and the reason is, ‘because it would be sinful to say, that the Church has authority to declare what is untrue!’⁵

7. *Objectionable Authorities* ought not to be cited in a ‘list of *authorities*:’ yet in the Anglican catena Bishop Poynet was cited as the author of the ‘Diallacticon,’ of

¹ P. 135.

² See pp. 127, 128.

³ Part II. c. VII.

⁴ Ibid., chap. V. VI.; App., chap. III.

⁵ Eirenikon, p. 37.

which he was not the author;¹ and Bishop Overal was cited as the writer of ‘Additional Notes to the Book of Common Prayer : Appendix to Nicholls,’ while the notes themselves clearly prove, that Overal was not the writer ; and Bishop Forbes was cited as a divine ‘of the English Church,’ when he really was never of that Church, but only the Scotch Bishop of Edinburgh. And so in the ancient catena, we saw lately the four last ‘authorities,’ of whom two were anonymous, a third doubtful, and the fourth irrelevant: and this last character of irrelevancy belongs to much more than half the catena—as we shall see hereafter.—The introduction also to the list tells us that, respecting the Eucharist, ‘the main passages of the fathers must long have been the common property of students of the fathers;’ and that ‘some (passages) have been supplied from the originals recently published by Dom Pitra and Card. Mai;’ two Roman Catholic editors, who were subject to the command of the index, that the fathers should be purged from all passages that seemed to impugn the Roman doctrine.² Instances also of the corruption of the fathers by editors of that communion have been given already;³ and, as omission and addition go very naturally together, it is possibly less ‘remarkable’ than the catena represents, that ‘Dom Pitra should furnish three new early authorities’—if (which is unlikely) they are at all relevant to the question—but most unquestionably the catena is mistaken in saying, that its evidence on our question ‘is more than enough to convince one who is willing to be convinced.’ The compiler of the catena has indeed elsewhere in a simpler case proved himself an indifferent judge of authorities ; for, as before mentioned,⁴ he said, ‘The language of the *Church of England* is . . . that they (the body and blood) are received under

¹ Answer, p. 246.

² P. 122.

³ Pp. 120 to 124.

⁴ P. 232.

the form of bread and wine. This language could not be condemned without condemning *the Homilies*.’ Now the Homilies are sermons, which according to Article **XXXV.** contain a godly and wholesome doctrine, ‘and therefore we judge them to be read in churches:’ and of the thirty-three Homilies, occupying 515 octavo pages (and so to be read), there is not even one line at all resembling that language! Where then is it? Merely in an advertisement, at the end of the first book published in 1547, by an unknown editor—perhaps by Bonner, who wrote one Homily—but of which Cranmer, who had the chief hand in composing the book, was so ignorant, that in 1551—four years after the publication—when Gardiner similarly said, that the Church of England teacheth the body and blood ‘to be under the form of bread and wine,’ Cranmer in reply asked him to ‘show the place where the form of words is expressed... which in the meantime I take to be a plain untruth’: ¹ and yet it appears, that, in another volume written to prove the Real Presence ‘the Doctrine of the English Church,’ the same compiler has thought it right to expend 160 pages on two lines of this unauthorised advertisement!

8. *Unestablished Causes*, as a source of fallacy, mean the undue assumption of an unproved fact, simply because it would explain another fact that is known. Thus, if from looking at the dial of a clock we assume that the motive power is a mainspring—when it may be a pendulum—or if, seeing the motion of the heavenly bodies, we assume that the earth is immovable in the centre of them, and that all the other bodies are carried round it by the *primum mobile* in twenty-four hours, while the sun and planets also revolve with the respective motions imagined in the Ptolemaic system—we may thus explain, but still fallaciously, all the apparent

¹ Cranmer, P.S. p. 53.

motions of the sun, stars, and planets—Beside the sufficient explanation of any acknowledged effect, therefore, we must also prove the assumed cause to be true: and in the failure of any such proof lies a capital defect of both catenæ. The fathers no doubt say, and the Anglican divines say, and Christ teaches, and the Church catechism teaches, that ‘the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord’s Supper: but what is the inference of the compiler of the ancient catena? It is that, ‘since we receive them, *they must be there*’—there ‘*under the form of bread and wine*,’ and ‘*upon the altar!*’ And what is the similar inference of the other catena? It is, that all the divines of the English Church who say what the fathers so say—and what we all say—‘held the Real and Essential Presence:’ and on this capital mistake they have both accumulated their extracts. But the answer is, that their supposed cause of the acknowledged effect is altogether untrue, impossible, unscriptural, and heretical; and that a different and true cause of the said blessed effect may be assigned, and has been given more than once in this volume.¹ And thus, at least, 600 pages in the two catenæ are at once answered! We may verily and indeed receive even lands, and their fruits, by the delivery in proper form of deeds or parchments in a remote place from them; but no place obviously in the universe can be removed from the influence, or spiritual gift to the soul, of the Lord’s Humanity.

9. *Unfounded Assertions* are also calculated to mislead fallaciously: yet they are frequently made with the boldest confidence by Sacerdotalists. Thus a paper bearing the signature of the compiler of the ancient catena, and many other clergymen, was published in 1856

¹ See p. 227.

saying, that the Real Presence ‘under the form of bread and wine has been uniformly held *as a point of faith* in the Church from the Apostolic times :’ and in 1867, the Archdeacon of Taunton was made the vehicle for conveying to the Archbishop of Canterbury a paper, signed by the compiler and altogether twenty-one clergymen, saying in other words the same thing. The said archdeacon, too, said in a sermon, ‘It is *confessed*, that the stream of authority in support of the [i.e., his] doctrine of the Real Presence during the first fifteen centuries is uniform, and uninterrupted :’ when not even ‘one sufficient sentence’ can be produced for it in the first 600 years ! The same archdeacon also asserted, that his doctrine, that unworthy communicants receive the body of Christ, ‘is not consistent with Lutheran doctrine ;’ when it necessarily and evidently follows from it : and that he guarded himself ‘against being supposed to approach, however remotely, the confines of the doctrine of consubstantiation ;’ when he expressly holds, that the two substances (the body and blood, and the bread and wine) are ‘brought together— or joined or united together—‘ by the act of consecration ;’ and therefore no other word so precisely expresses his doctrine as consubstantiation.¹ And similarly the ‘list of ancient authorities’ speaks of its extracts for the ‘Real Objective Presence’—in the sense of the compiler—as ‘so clear, and so certain ;’² when they are utterly deficient in giving a single clear or certain testimony to it. Such unfounded assertions are indeed carried even to the length of manifest absurdities: such as, that we are to disbelieve both our reason and senses ; and to affirm, that the Essential or Substantial Presence of the Lord’s body and blood is ‘not that of an organisical body !’³ and that the Presence, though in, with, and under the

¹ P. 238.² Doctr. of R. Pres. p. 716.³ Charge, p. 88.

elements, is not a local presence ; or, in the words of Bishop Taylor, it is ‘ so to be in, that is also out ! ’

10. *Figures of Speech* also, when misinterpreted, have always been a source of fallacy. The rule of Cyprian has been already stated, that ‘ things signifying and things signified may be called by the same names.’ And so, expressly, or virtually, say other fathers, as Augustine, that ‘ the Lord doubted not to say, “ This is my body,” when He gave the sign of His body ; ’ which Tertullian also calls ‘ the figure’ of it : upon which patristic interpretations the compiler of the catena strangely observes, that ‘ the outward elements are, as some of the fathers call them, figures, types, symbols, images of His body ; but who authorised men to add of His absent body ? ’ The answer being, that He has authorised us to say, that His body is substantially absent from the elements, by the Scriptures, and by the understanding, and the senses, which He has given us. The above rule of Cyprian and other fathers, and of ordinary speech, respecting figurative language will also dispose of several hundred pages of the two catenæ.

11. *Suppressed Conclusion* is another recognised source of fallacy, of which Archbishop Whately says, ‘ Nothing is less conducive to the success of the fallacy in question than to state clearly in the outset the proposition you are about to prove, or that which you ought to prove. It answers best (for the sophist) to begin with the premisses, and to introduce a pretty long chain of argument before you arrive at the conclusion. The careless hearer takes for granted at the beginning, that this chain will lead to the conclusion required ; and by the time you are come to the end, he is ready to take for granted, that the conclusion you draw is the one required ; his idea of the question having gradually become indistinct.’ And such is the case with the two catenæ—one of which only

professing at the beginning to give extracts from divines, ‘who held the Real and Essential Presence in the Eucharist,’ draws at the end no conclusion from its premisses: the other gives a ‘list of ancient authorities . . . on the Real Objective Presence,’ and then it gives its premisses, or extracts, in above 400 pages; reserving nearly for the end its suppressed conclusion—viz., that ‘what is consecrated upon the altars—what under the outward elements *is there present*—is the body and blood of Christ:’ yet that is the very question and conclusion, to which the premisses do *not* lead.

12. *Indirect Assumption* is also an acknowledged source of fallacies. Archbishop Whately says, ‘A skilful sophist will avoid a direct assertion of what he means to assume, because that might direct the reader’s attention to the consideration of the question. It succeeds better, therefore, to allude to the proposition as something curious and remarkable.’ Under the same head he observes that ‘sometimes men are shamed into admitting an unfounded assertion, by being confidently told, that it is so evident that it would argue great weakness to doubt it;’ and again, that great force is added to this fallacy ‘by bitterly reproaching or deriding an opponent as denying some sacred truth.’ So in the ‘list of ancient authorities,’ above 400 pages are filled with extracts before the attention is directed clearly to the conclusion, which the compiler means at last to assume, respecting ‘what is consecrated upon the altars’ and what is *there present*: and after the 400 pages it is said of the fathers, that ‘all agree in one consentient exposition of our Lord’s words;’ and it is asked, ‘Whence this harmony?’¹ The compiler also elsewhere calls those who deny his conclusion ‘the Calvinist party—as others call them ‘Puri-

¹ Pp. 718, 719.

tans'—And a late archdeacon, who afterwards joined the Church of Rome, mentions as an adequate division three theories respecting the benefit of the Holy Eucharist : one of them being his own, that our Lord's body is really present in the Eucharist, and 'takes place and form from the elements ;' and a second, the theory of Zuinglius ; and the third, the theory of Calvin ; which last, he says, is 'untenable, as involving the dogma of *arbitrary reprobation*.' So that all who deny the Essential Presence in the elements are either Calvinists or Zuinglians ; while with either Zuinglianism, or arbitrary reprobation, the doctrines maintained in this volume have nothing whatever to do !

Such are all the fallacies which I have time now to notice of the catenæ : and of the most eminent also of the modern sacerdotal party ; who, judging by their writings, appear to be at once eloquent, pious, amiable, and learned after a fashion, but withal so singularly illogical, that they are continually misled by plausibilities, and miss substantial truth, and unconsciously uphold idolatry,¹ and teach 'dangerous deceits,'² and contradict articles of religion,³ and contend for unscriptural points of faith,⁴ and maintain absolute impossibilities,⁵ and misstate testimonies of the undivided church,⁶ and of the early fathers,⁷ and of Anglican doctors,⁸ and so beguile souls of their reward,⁹ and corrupt them 'from the simplicity that is in Christ.'¹⁰

¹ Part II. chap. XI. XII.

² Article XXXI.

³ Artic. XXVIII. XXIX.

⁴ Part II. chap. II.

⁵ Ibid. chap. III.

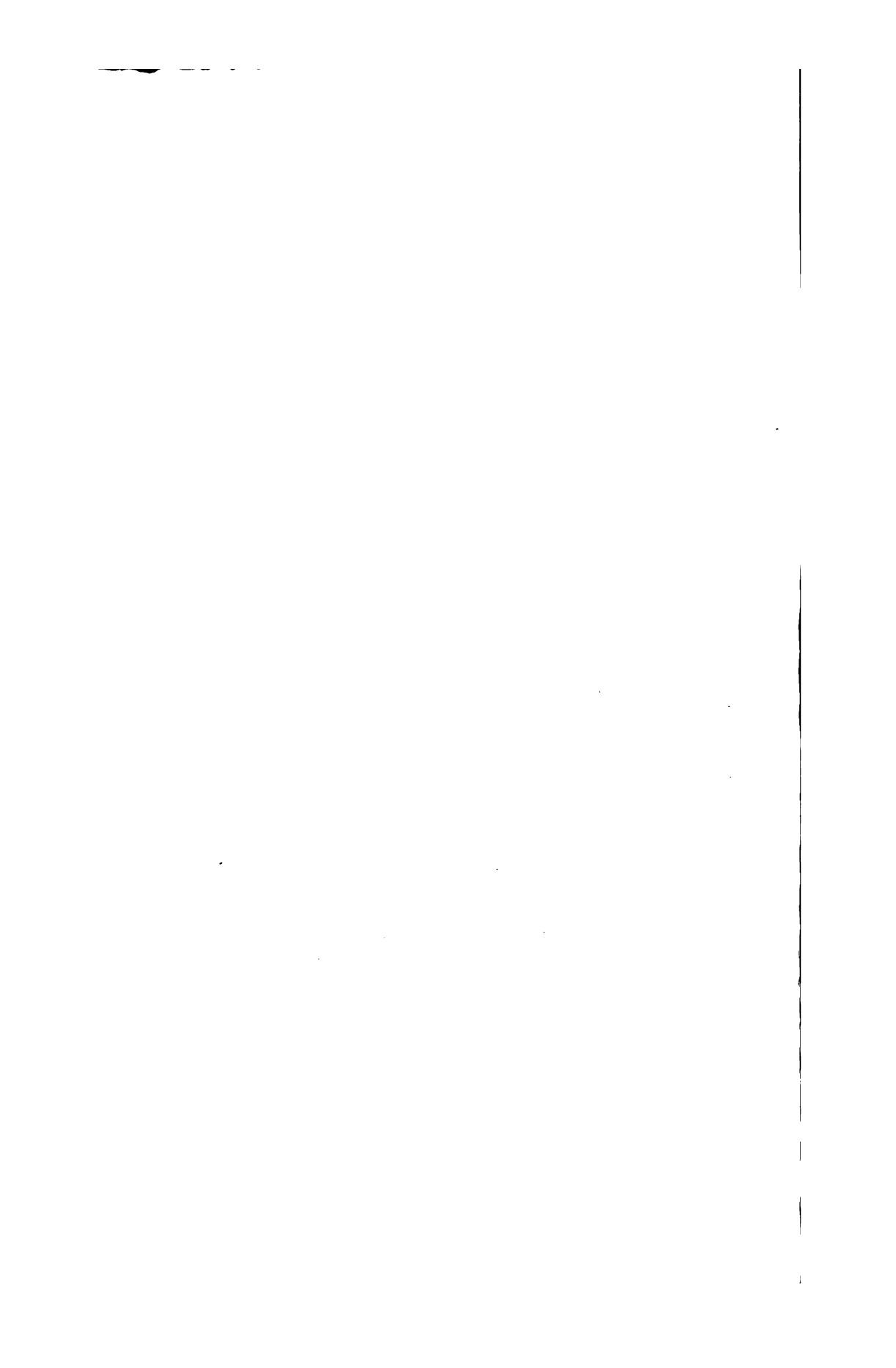
⁶ Ibid. chap. IV.

⁷ Ibid. chap. V.

⁸ Append. chap. I. II.

⁹ Col. ii. 18.

¹⁰ 2 Cor. xi. 3.



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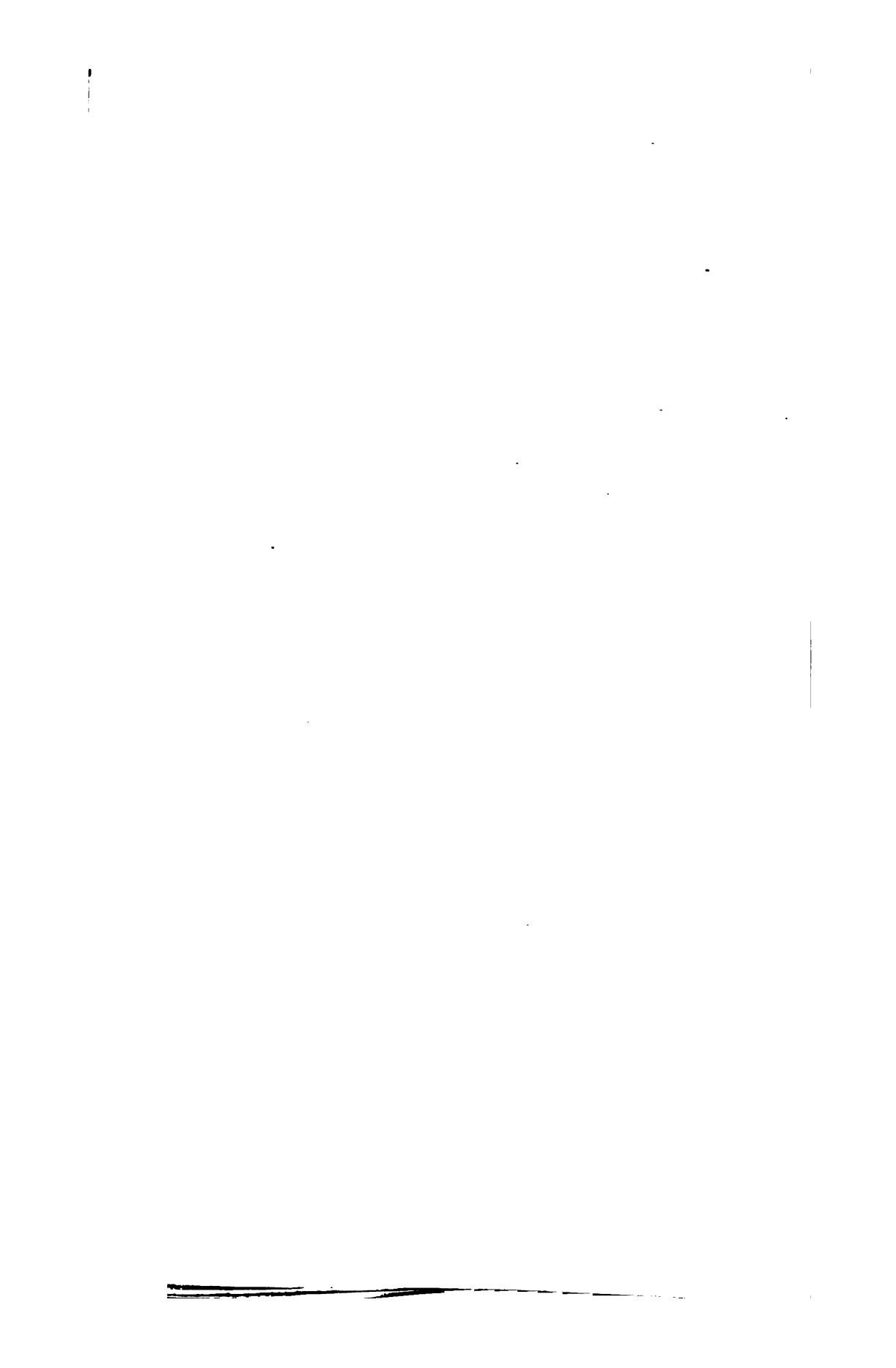
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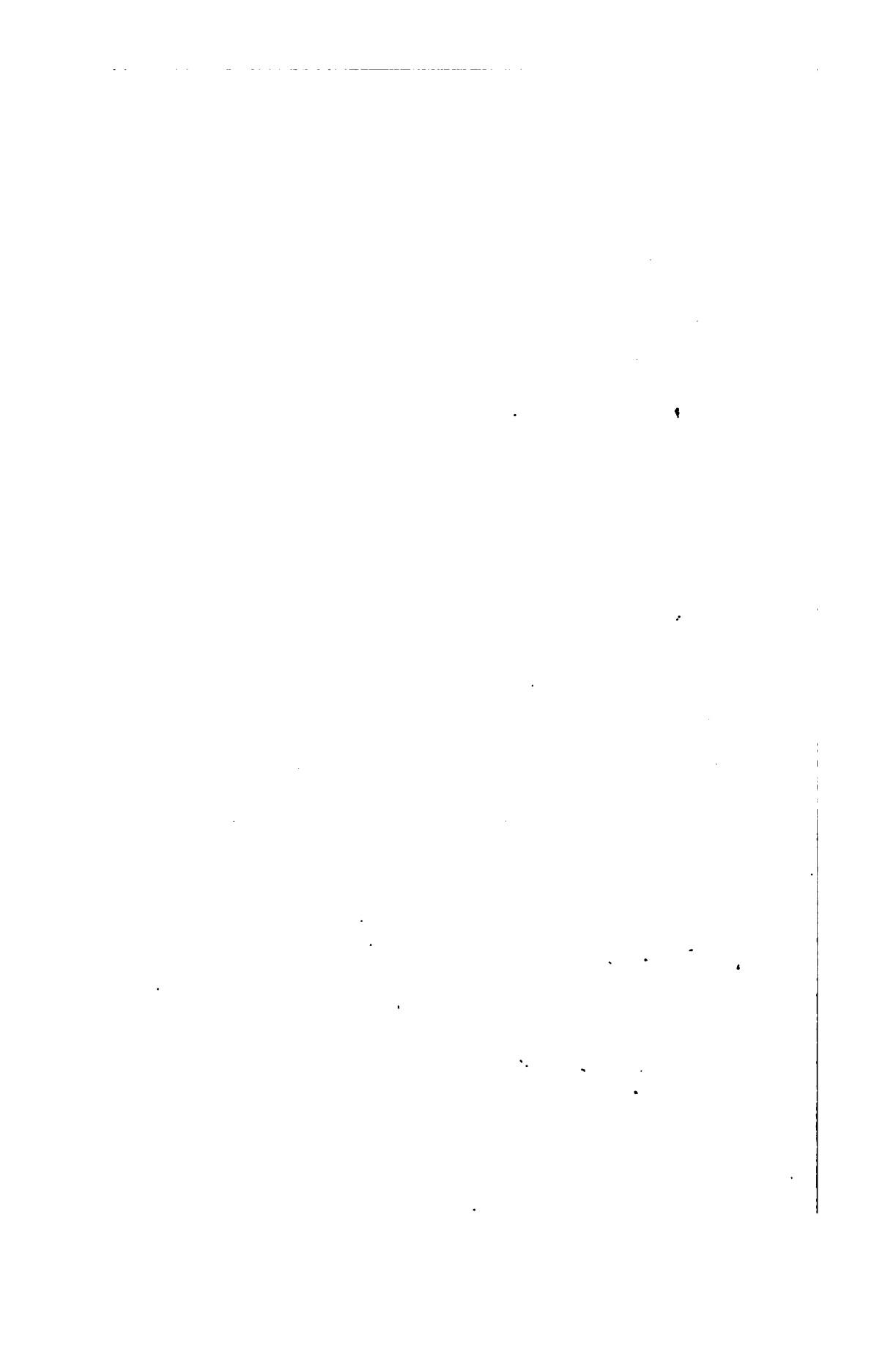
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